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THE · BETTER · WAY

AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

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THE BETTER WAY.
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THE WAY PUBLISHING CO.,
Southwest Cor. Plum & McFarland Streets.
A. F. MELCHERS - - - - - EDITOR

EDITORIAL.

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TO OUR PATRONS.

The friends of THE BETTER WAY, who embarked on a three months' voyage with us, and who have perused our columns with pleasure and profit, by a large majority are sending in their subscription for a continuance to the end of their subscription year. We speak our thanks and hope to number them as permanent members of our family. To those whose subscriptions have expired or are expiring, we also send greetings, and trust that their weekly communings with THE BETTER WAY have led to an interest in our work which will prompt to a renewal subscription and remittance. Can you afford to be without the weekly banquet we spreadfor you? Do not postpone the remittance until after the mailing-clerk has erased your name from the list, but remit promptly. With so large a subscription list a single rule must govern the office. A remittance before the expiration of subscription saves us much trouble and insures the regular reception of the paper. Send the names of one or more friends and their remittances also, with your own. Date of expiration of every subscription is printed on the tag with the address.

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Some few of our extra bigoted brethren in Church pulpits and sectarian editorial sanctums are still ranting against Spiritualism as a fraud in its phenomena, and a falsity in its philosophy. Keep on brethren! Had you lived just previous to the flood which you preach and defend as a reality, you would have railed at the ark-builder, and called him a fraud or demented. You would have said that a shower of the dimensions prophesied, was an impossibility. But if Spiritualism is a fraud in its phenomena, why is the scientific world generally engaged in its investigation, and why are so many scientists convinced and converted to the truth? If its philosophy is false, what position does the Bible occupy either in the phenomenal or philosophical world? The creeds are on the defensive before philosophical and scientific minds. Bigots are offering abuse and denial, but no proof that Spiritualism is false, or that creedalism is true. They fight nature, her laws and disclosures. How long can they continue it?

A WORD TO OUR FRIENDS.

The accomplished editor of "The Two Worlds," Manchester, England,—Mrs. Emma Hardinge Britten—publishes an appeal to English Spiritualists, which is so applicable to Spiritualists in this country that we insert it, premising that we have changed names only so as to adapt it to American Spiritualists. Will the readers of THE BETTER WAY act upon its suggestions and overflow our table with crisp news items especially adapted to forward the cause?

If our friends in various sections of the country will take the pains to provide reports of good, capable speakers' lectures, or send us short, pungent essays on spiritual subjects of interest, they will not only be welcome to the editor and readers of this journal, but contribute to awaken interest in the noble cause of Spiritualism—the noblest religion and broadest field of new and progressive science in the world, but, unhappily, one that is suffering chiefly from the apathy and lack of zeal in those who, having attained to a knowledge of the beauty and fullness of the spiritual life themselves, fail in the solemn duty of giving again to others, even as they have received. Awake, friends! and let no opportunity pass you of sending notices to this—the people's paper—of the glad tidings of life immortal which the whole country can afford! * * * Take this [illegible] and be up and doing! Send on your reports—good, bad, and indifferent—but give us the chance of selection and the opportunity of putting reliable items into editorial shape.

A LESSON.

The enlarging soul which a true Spiritualism creates, does not confine its ministrations to this mundane sphere exclusively. The conscious universe of soul or spirit, is embraced in its loves and its desires to give out helpful ministrations. The seance-room and the mediumistic experience have taught that the supernal world is a missionary field for the inculcation of true wisdom, universal law, and of special, helpful instructions to ignorant and darkened spirits. We recall many cases of appeal for help and light, made by darkened spirits, brought within the influence of earthly instruction by some spirit guide or friend. And even now we feel the spiritual force of an appeal made to us by name, by an exalted spirit, after our heart had been wrung by sorrowful sympathy over the appeals of a dark soul seeking light. We shrunk from the excitement the spirit caused in us, not from the loving attempt to lead the darkened spirit into light. Then came the appeal to us by name: "Never, my brother, as you love God and humanity, never turn a poor, seeking spirit away from you unanswered and unhelped."

We have been led to this subject by an article in "Light," which was closed by the following, written by Alaric A. Watts, and entitled "The Shadows on the Wall:"

I know not whence: I know not why:
A sound I sense, as of a sigh,
Breathed near my wondering ear,
As all alone I sit—a sound of fear,
As though, unseen of me, some living thing were near.
Aroused at night I see a light
As of a spark that in the dark,
Hung in mid-air, I may not choose but mark;
And, in the sickly glow that from it seems to fall,
I see, or deem I see, a shadow on the wall.

It is a chamber dark, wherein I see this spark,
And hear this sigh. In many a deep embrasure,
Window and door are set, and moulding fair, and fret,
Made rich with remnant old of color and of gold,
Where man has writ his life for time's erasure;
There, as I sit in daylight and in dark
In musing mood, I may not choose but mark
How o'er my shoulders something seems to fall,
Hanging around them even as a pall,
Or as I feel, yet fear, that shadow on the wall.

Old lives speak often to the eye and ear,
By sight and sound we may not choose but hear,
May not refuse to see. They make their mark,
As of a shadow, when the soul is dark.
In the old chamber where it sojourneth,
They rise to claim their part, and life and death
Meet fairly at such moments face to face;
And, gathering round the present, the old race
Steal back to see as are the things that were,
And faintly sigh, and make a sign as there
Where their feet trod, their ghostly shadows fall
On shoulder or on wall.

Why fear the sigh? The spark why dread to see?
We to whom such things come, such things must be.
Give sigh for sigh, and as their life is dark,
Yield we, as best we may, one little spark,
To lighten up their darkness from our light—
Our thoughts they see as we see sparks at night,—
A little dust, a little light give we
Of human thought and human sympathy.
One moment from ourselves our spirit spare;
One moment's tenderness, one moment's care,
And on their chamber let our sunlight fall,
As shadows on the wall.

SPIRITUALISM AND ITS DISCLOSURES.

That the disclosures of psychic force or phenomena are progressive, following the generally acknowledged law of evolution, is clear to any observing mind. And these disclosures are from the lower to the higher, in accordance with another feature of the law of evolution. While the lower still remain, are still manifested, yet they simply form the basis of the psychic superstructure and cease to be the attraction for students, scientists, and progressive minds. These are not content with the crude and imperfect while a higher, more perfect, and more convincing is attainable.

Those who remain content with the environment of wonder, awakened by the application of psychic force to forms of matter, are like children forever at the primary school, or playing with the alphabetical blocks of childhood. They might grow, they might enlarge the boundary of their knowledge, they might keep pace with the rapid strides of a changing phenomena which has wedded to it an intelligent soul, or spirit force, but they still study the alphabetical blocks which to them become a world of curiosity and content.

The rap awakened the modern world and set its brain-machinery in motion for the purpose of investigation. The rap remains, a slow and cumbersome method of voicing the intelligence behind it. It still requires peculiar mediumistic conditions. Its laws are not yet understood. The probabilities are that these laws will never be comprehended by mortals until still higher forms of psychic disclosure shall prepare the brain of the world to receive the requisite information. Science is blindfolded. It only deals with matter and its laws. Matter is affected by the rap and by an invisible force not yet comprehended by pure science. Hence, it has been forced to enlarge the area of its investigations and study laws and forces which do not belong to matter, but which, coming in contact with matter, disturb existing laws, or rather, the scientific conception of those laws. Science, by the rap, has been forced to consider the psychic, the spiritual, and the relations which these sustain to matter and its known and unknown laws and forces. Let scientists proceed with their investigations; the results are not doubtful.

But Spiritualists and ordinary investigators should advance. They should keep pace with the higher and simpler teachings of intelligences manifesting to them. They should follow where an angel ministry leads. The human machine, with its brain and vocal organs, is a better medium than a deal table. The subjection of the body to an intelligent, excarnate spirit gives that intelligence a brain to use and organs of speech, all ready prepared, for the voicing of its thoughts, and its knowledge acquired in its supra-mundane existence. The trance is higher and better than the rap as a mode of intelligent communication. Science has seized upon its phenomena for investigation. It is still investigating. Matter and its laws are involved, because the human machine is composed of matter and must obey its laws.

Already science has baptized the new force under the new scientific name of hypnotism, and is utilizing both its force and its independent intelligence also, in the curative and surgical hospitals of the civilized world. While acknowledging the fact, the force, the abnormal physical condition, the extraneous intelligence, still scientists stand dumb and puzzled before the mystery. Some of the ablest, best, and most honorable, because the most candid in the scientific ranks, have dared to go beyond the boundary of matter and its known laws and add spirit—intelligent spirit—with its forces and laws to the realm of matter, and thus become known as Spiritualists. Scientific Materialism is dying. It is being crowded down and out by palpable facts in nature wrought out, and only wrought through intelligent spirit as a force. Creedal faith never did and never can stay the progress of scientific Materialism with its end-all for man in a rotting grave of earth. But the spirit phenomena, manifested through organized matter, is putting an end to Materialism in its very strongholds, to-wit, the halls and the brains of scientists.

But hypnotism is the old trance condition of Spiritualism. "Only that and nothing more." It is the step upward and forward from the rap. But it is only a step. Our spirit friends have not paused there. They are disclosing and utilizing the two unit bodies of man, with their senses and organs. They are bringing the spirit from within the material body to the front, for their own purposes, and for our knowledge and happiness. Even while in the normal condition, attuned natures are clairvoyant and clairaudient, that is, they see with the vision of their spirits, and hear with spirit hearing. They bring to the consciousness visions of the spirit world; they hear the voices of the still-living beyond the mortal realm, just as the natural eye and ear receive and convey to the consciousness the sights and the sounds of the material world. The one who thus sees and hears gives them audible voice. That is a higher manifestation than the rap; more convincing and more natural than the trance.

Still other manifestations of a progressive character are in the embryotic condition awaiting examination, and such concurrence as will disclose their design, and give them permanence in the field of psychic disclosure. We prefer to be convinced, without the dregs of a lingering, remaining doubt, before we accept any claim put forth in this great and hitherto untrodden field of the spiritual. We have, long since, discarded from our vocabulary the word "impossible." The old book says: "All things are possible with God," and it defines God as spirit. That the so-called impossible things of earth and matter are the simplest possibilities in the realms of spirit we must believe. But to believe and to know are different states of the human consciousness. We prefer while in the mortal, to know, as far as we may, rather than merely to believe. Hence pure assertions fall at our feet and lie there until they are proven, until they rise into the region of knowledge.

But a further step to be taken by intelligent spirit forces is in a state of gestation, of preparation for a material setting. It will be an advanced step; as much advanced from present methods of spirit disclosure as the present are from the simple rap of less than half a century ago, which awoke the dull, plodding, materialistic thinkers and creedal believers of that age. What it will be; how it will manifest itself; what its conditions of disclosure, etc., are yet hidden from mortals. The spirit world did not announce the rap; it came and announced itself when they were ready and the age was ripe for it. It has been the same with every progressive step. It will be the same with the one already at the doors of the mortal. Our spirit friends assure us of its immanence, and we believe them, for we have learned to trust them.

It is not for professed scientists that we have an especial interest and care. Science is forced to follow where facts lead. But we are interested, and we do care that Spiritualists should be ready to welcome their angel friends through these opening doors. Spiritualists, of all classes of society, should be both intelligent and progressive. And above all they should possess spiritual natures and lead spiritual lives, in order to welcome to their homes and hearts the higher orders of their evangels of life, who seek to come to them from the glory shores of the immortal life.

At Sholavandan, South India, to propitiate a goddess and remove small-pox, cattle plague, and famine, a man was swung by hooks through the flesh of his back from a pole erected in a cart. The cart was drawn in procession and the supporting muscles were nearly torn through.

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A WORD TO OUR FRIENDS.

The accomplished editor of "The Two Worlds," Manchester, England,—Mrs. Emma Hardinge Britten—publishes an appeal to English Spiritualists, which is so applicable to Spiritualists in this country that we insert it, premising that we have changed names only so as to adapt it to American Spiritualists. Will the readers of THE BETTER WAY act upon its suggestions and overflow our table with crisp news items especially adapted to forward the cause?

If our friends in various sections of the country will take the pains to provide reports of good, capable speakers' lectures, or send us short, pungent essays on spiritual subjects of interest, they will not only be welcome to the editor and readers of this journal, but contribute to awaken interest in the noble cause of Spiritualism—the noblest religion and broadest field of new and progressive science in the world, but, unhappily, one that is suffering chiefly from the apathy and lack of zeal in those who, having attained to a knowledge of the beauty and fullness of the spiritual life themselves, fail in the solemn duty of giving again to others, even as they have received. Awake, friends! and let no opportunity pass you of sending notices to this—the people's paper—of the glad tidings of life immortal which the whole country can afford! * * * Take this [illegible], and be up and doing! Send on your reports—good, bad, and indifferent—but give us the chance of selection and the opportunity of putting reliable items into editorial shape.

A LESSON.

The enlarging soul which a true Spiritualism creates, does not confine its ministrations to this mundane sphere exclusively. The conscious universe of soul or spirit, is embraced in its loves and its desires to give out helpful ministrations. The seance-room and the mediumistic experience have taught that the supernal world is a missionary field for the inculcation of true wisdom, universal law, and of special, helpful instructions to ignorant and darkened spirits. We recall many cases of appeal for help and light, made by darkened spirits, brought within the influence of earthly instruction by some spirit guide or friend. And even now we feel the spiritual force of an appeal made to us by name, by an exalted spirit, after our heart had been wrung by sorrowful sympathy over the appeals of a dark soul seeking light. We shrunk from the excitement the spirit caused in us, not from the loving attempt to lead the darkened spirit into light. Then came the appeal to us by name: "Never, my brother, as you love God and humanity, never turn a poor, seeking spirit away from you unanswered and unhelped."

We have been led to this subject by an article in "Light," which was closed by the following, written by Alaric A. Watts, and entitled "The Shadows on the Wall:"

I know not whence: I know not why:
A sound I sense, as of a sigh,
Breathed near my wondering ear,
As all alone I sit—a sound of fear,
As though, unseen of me, some living thing
were near.
Aroused at night I see a light
As of a spark that in the dark,
Hung in mid-air, I may not choose but mark;
And, in the sickly glow that from it seems to
fall,
I see, or deem I see, a shadow on the wall.

It is a chamber dark, wherein I see this spark,
And hear this sigh. In many a deep embrasure,
Window and door are set, and moulding fair,
and fret,
Made rich with remnant old of color and of gold,
Where man has writ his life for time's erasure;
There, as I sit in daylight and in dark
In musing mood, I may not choose but mark
How o'er my shoulders something seems to fall,
Hanging around them even as a pall,
Or as I feel, yet fear, that shadow on the wall.

Old lives speak often to the eye and ear,
By sight and sound we may not choose but hear,
May not refuse to see. They make their mark,
As of a shadow, when the soul is dark.
In the old chamber where it sojourneth,
They rise to claim their part, and life and death
Meet fairly at such moments face to face;
And, gathering round the present, the old race
Steal back to see as are the things that were,
And faintly sigh, and make a sign as there
Where their feet trod, their ghostly shadows fall
On shoulder or on wall.

Why fear the sigh? The spark why dread to see?
We to whom such things come, such things
must be.
Give sigh for sigh, and as their life is dark,
Yield we, as best we may, one little spark,
To lighten up their darkness from our light—
Our thoughts they see as we see sparks at
night,—
A little dust, a little light give we
Of human thought and human sympathy.
One moment from ourselves our spirit spare:
One moment's tenderness, one moment's care,
And on their chamber let our sunlight fall,
As shadows on the wall.

SPIRITUALISM AND ITS DISCLOSURES.

That the disclosures of psychic force or phenomena are progressive, following the generally acknowledged law of evolution, is clear to any observing mind. And these disclosures are from the lower to the higher, in accordance with another feature of the law of evolution. While the lower still remain, are still manifested, yet they simply form the basis of the psychic superstructure and cease to be the attraction for students, scientists, and progressive minds. These are not content with the crude and imperfect while a higher, more perfect, and more convincing is attainable.

Those who remain content with the environment of wonder, awakened by the application of psychic force to forms of matter, are like children forever at the primary school, or playing with the alphabetical blocks of childhood. They might grow, they might enlarge the boundary of their knowledge, they might keep pace with the rapid strides of a changing phenomena which has wedded to it an intelligent soul, or spirit force, but they still study the alphabetical blocks which to them become a world of curiosity and content.

The rap awakened the modern world and set its brain-machinery in motion for the purpose of investigation. The rap remains, a slow and cumbersome method of voicing the intelligence behind it. It still requires peculiar mediumistic conditions. Its laws are not yet understood. The probabilities are that these laws will never be comprehended by mortals until still higher forms of psychic disclosure shall prepare the brain of the world to receive the requisite information. Science is blindfolded. It only deals with matter and its laws. Matter is affected by the rap and by an invisible force not yet comprehended by pure science. Hence, it has been forced to enlarge the area of its investigations and study laws and forces which do not belong to matter, but which, coming in contact with matter, disturb existing laws, or rather, the scientific conception of those laws. Science, by the rap, has been forced to consider the psychic, the spiritual, and the relations which these sustain to matter and its known and unknown laws and forces. Let scientists proceed with their investigations; the results are not doubtful.

But Spiritualists and ordinary investigators should advance. They should keep pace with the higher and simpler teachings of intelligences manifesting to them. They should follow where an angel ministry leads. The human machine, with its brain and vocal organs, is a better medium than a deal table. The subjection of the body to an intelligent, excarnate spirit gives that intelligence a brain to use and organs of speech, all ready prepared, for the voicing of its thoughts, and its knowledge acquired in its supra-mundane existence. The trance is higher and better than the rap as a mode of intelligent communication. Science has seized upon its phenomena for investigation. It is still investigating. Matter and its laws are involved, because the human machine is composed of matter and must obey its laws.

Already science has baptized the new force under the new scientific name of hypnotism, and is utilizing both its force and its independent intelligence also, in the curative and surgical hospitals of the civilized world. While acknowledging the fact, the force, the abnormal physical condition, the extraneous intelligence, still scientists stand dumb and puzzled before the mystery. Some of the ablest, best, and most honorable, because the most candid in the scientific ranks, have dared to go beyond the boundary of matter and its known laws and add spirit—intelligent spirit—with its forces and laws to the realm of matter, and thus become known as Spiritualists. Scientific Materialism is dying. It is being crowded down and out by palpable facts in nature wrought out, and only wrought through intelligent spirit as a force. Creedal faith never did and never can stay the progress of scientific Materialism with its end-all for man in a rotting grave of earth. But the spirit phenomena, manifested through organized matter, is putting an end to Materialism in its very strongholds, to-wit, the halls and the brains of scientists.

But hypnotism is the old trance condition of Spiritualism. "Only that and nothing more." It is the step upward and forward from the rap. But it is only a step. Our spirit friends have not paused there. They are disclosing and utilizing the two unit bodies of man, with their senses and organs. They are bringing the spirit from within the material body to the front, for their own purposes, and for our knowledge and happiness. Even while in the normal condition, attuned natures are clairvoyant and clairaudient, that is, they see with the vision of their spirits, and hear with spirit hearing. They bring to the consciousness visions of the spirit world; they hear the voices of the still-living beyond the mortal realm, just as the natural eye and ear receive and convey to the consciousness the sights and the sounds of the material world. The one who thus sees and hears gives them audible voice. That is a higher manifestation than the rap; more convincing and more natural than the trance.

Still other manifestations of a progressive character are in the embryotic condition awaiting examination, and such concurrence as will disclose their design, and give them permanence in the field of psychic disclosure. We prefer to be convinced, without the dregs of a lingering, remaining doubt, before we accept any claim put forth in this great and hitherto untrodden field of the spiritual. We have, long since, discarded from our vocabulary the word "impossible." The old book says: "All things are possible with God," and it defines God as spirit. That the so-called impossible things of earth and matter are the simplest possibilities in the realms of spirit we must believe. But to believe and to know are different states of the human consciousness. We prefer while in the mortal, to know, as far as we may, rather than merely to believe. Hence pure assertions fall at our feet and lie there until they are proven, until they rise into the region of knowledge.

But a further step to be taken by intelligent spirit forces is in a state of gestation, of preparation for a material setting. It will be an advanced step; as much advanced from present methods of spirit disclosure as the present are from the simple rap of less than half a century ago, which awoke the dull, plodding, materialistic thinkers and creedal believers of that age. What it will be; how it will manifest itself; what its conditions of disclosure, etc., are yet hidden from mortals. The spirit world did not announce the rap; it came and announced itself when they were ready and the age was ripe for it. It has been the same with every progressive step. It will be the same with the one already at the doors of the mortal. Our spirit friends assure us of its immanence, and we believe them, for we have learned to trust them.

It is not for professed scientists that we have an especial interest and care. Science is forced to follow where facts lead. But we are interested, and we do care that Spiritualists should be ready to welcome their angel friends through these opening doors. Spiritualists, of all classes of society, should be both intelligent and progressive. And above all they should possess spiritual natures and lead spiritual lives, in order to welcome to their homes and hearts the higher orders of their evangels of life, who seek to come to them from the glory shores of the immortal life.

At Sholavandan, South India, to propitiate a goddess and remove small-pox, cattle plague, and famine, a man was swung by hooks through the flesh of his back from a pole erected in a cart. The cart was drawn in procession and the supporting muscles were nearly torn through.

Written for The Better Way.

SPIRITUAL AND CREEDAL CHRISTIANITY.

WILLARD J. HULL.

Synopsis of lecture delivered at Berkley Hall, Boston, and reported by Augusta Frances Tripp.

The task before me this morning is to point out the distinction between the pure Christianity, taught by Jesus of Nazareth, and the pretensions of orthodoxy, together with the influence that Modern Spiritualism exerts upon both. At the outset I wish it understood that in my judgment there is no such thing as Christian Spiritualism. Are we to understand Christianity to be that misconception of the spiritual and man-made religion which make up the people who call themselves Christians? Primitive Christianity, or the law of the golden rule, is Spiritualism in its moral phase, and so far as modern Christianity recognizes moral law it is Spiritualism. In so far as modern Christianity departs from the moral law and substitutes a blind faith, founded upon creedal ideas, it is anti-Christian and a living libel upon the character of its reputed founder. In view of this fact the man who calls himself a Christian Spiritualist should always be ready to explain what he means by tagging Spiritualism behind Christianity. There is much truth in what the world has known as primitive Christianity. To uncover it and compare it with Spiritualism is the work before me. In all commentaries or disquisitions upon subjects of a disputative nature, it is well to admit certain premises, even though they may not be susceptible of demonstration. Many important facts must be waived, which, were they considered in their relation to the claims of the system, would inevitably remove the foundation from under it and the structure would fall to the ground. Therefore, when we take primitive Christianity as one side of our proposition we accept, for comparison, its existence *per se* without analysis or to determine its right to existence. To make this point clear let us use an illustration. Let us imagine that a being from another world, endowed with average intelligence, were to be transported to earth for the purpose of studying the causes and effects that govern and control the destines of earth's people and reporting the same to his august congress, and having no knowledge of earth's history, sacred or profane, is therefore without prejudice and eager to observe and analyze. Let this being be placed among the legends, the esoteric archives of the Eastern people, and study the character and teachings of Buddha, the Martin Luther of Bhramanism, or let him ponder upon the character and times of Chrisna, Zoroaster, Plato, Pythogoras, or Confucius, whose self-sacrifice made them saviors in the eyes of their disciples and followers. Let him delve deep into the hidden doctrines of the aforenamed, and in times of living truth read the philosophy of their central ideas and he will find the record of the great and holy Chrisna, the Hindoo savior, crucified by an ignorant mob 1,200 years before the Bethlehem star hovered over the manger in Palestine. Then let him contemplate the civilization and laws of those who follow their doctrines; and finally transport him into Egypt and from the fragments of the Alexandrian library, and in the light of Isis and Osiris, and dwell upon the wisdom of a civilization whose light went out long before the dawn of modern history. With all this before him let him turn his face to the West and view the drama as portrayed upon the hills of Palestine, and what does he behold? Simply the reproduction and parallel of everthing that went before it in the Orient and which had existed there from the remotest antiquity.

Now there would be no reason for wonderment in all this, and the most stupendous plagiarism in human history would pass by unnoticed if divine origin, prescience, and exclusiveness were not claimed for it. What then is the effect upon our beholder and what must be the verdict when he comes to pronounce upon its claims? This: That in so far as the system pretends to rest upon anything except self-evident and eternal principles common to mankind in all ages, it has no foundation. No evidence can be adduced to prove that the early Church did not fabricate or borrow every essential doctrine incorporated into it, and from motives of pecuniary aggrandizement rather than that of moral justice. The rock of the Church is emolument and power, and its weapon the Bible guarded by the sword. No Christian ever goes behind that book nor questions its authenticity. But when you ask him how he knows it to be the plenary work of an infinite God he can't tell you how he knows it any further than the fact that one person tells another it is the only word of God. History records that when this collection of manuscripts, beginning with Genesis and ending with Revelations, was first gathered together by the early Christians they in council assembled and decided by a majority of the votes which of the books or manuscripts should be the word of God. Who these people were, what constituted their authority, or where they obtained it are all matters of conjecture—no more definite than the birthday of the reputed founder of the system, the God begotten son of man. They simply called themselves the Church. They voted which of a large number of books should be *the* book, and those that were considered dubious were rejected and pronounced apocryphal. Thus you are confronted with the fact that the book is indebted to the votes of this council for its existence and perpetuation. And what follows? That had these men voted otherwise the whole Christian world would have believed otherwise. Every candle that to-day burns at the head of a coffin speaks to the intelligence of the nineteenth century a Banshee from out the musty oblivion of a false theology, which stands to our civilization, our needs, and requirements in the same comparison that an Egyptian mummy bears to a phonograph.

Nothing in history speaks plainer to the analytical mind of to-day than the causes upon which the theory of the Christian Church was predicated. These causes without exception sprung from the effete ceremonials of the older systems of the East, the incorporation beginning by making Jesus a miraculously conceived being. The trinity then which followed, of Father, Son, and Holy Ghost, was nothing more than a reduction of mythological numbers. The statue of Diana of Ephesus was succeeded by the statue images and paintings of Mary and so it remains to-day. Every image of virgin and babe, whether it be hewn from the costly rocks of Carara or moulded in plaster and hawked about the streets by a Lazaroni, is a sign and symbol of that gigantic job which usurped the dream of mythology and foisted them into a theological nightmare. The deification of heroes merged into the canonization of saints, and the Church became gorged with saints, and Rome the common place of both. Now let it be understood that nothing in the foregoing refers in the slightest respect to the character of Jesus the Christ or the self-evident truths he sought to inculcate. The fact that the framers of the Church borrowed the foundation and then reared the superstructure upon eternal principles militates nothing against those principles. Therefore, in viewing the character of Jesus, its sublimity and simplicity, I do not refer in any respect to the hypocrisy of his pretended followers. That he lived and wrought a mighty mission, or that every shred of his reputed history is a myth, forms no part of this discourse. That such a character could be conceived in fiction is less likely than that he really lived. The lives of many unobserved and unthought of by the world are going about doing good amply justifies the grand idea of Jesus' life; that he lived and moistened with his manliness and unbounded charity the haggard eyes of doubt and raised up a platform worthy in its provision for man's happiness. To estimate upon the worth and truth of Christianity therefore we must look beyond all historical antiquity, creed, or profession. Thus for the purpose of identity or comparison we might place Modern Spiritualism in its ethical and philosophical branches with many of the pure and noble ideas of Chrisna. In view of this we can admit and teach the truths of Christianity as taught by Jesus. They are principles of inherent, moral, and ethical philosophy immutable as the laws of mechanics or mathematics. Euclid wrote the elements of geometry, but no one ever heard that he claimed a copyright upon infinite dynamics. God geometrizes, and all that man can do is to discover and conform, in proportion with his needs, to those laws which are a part of nature, either latent in himself or independent of his volition. Thus it is with the principles of moral philosophy and their bearing upon human responsibility. They are inherent in the soul of every being and their value and necessity grow with the growth of the individual. The fact that they are clothed upon with language and breathed forth from the lips of man, whether that man be a plow-boy or an avatar, yields not one jot or tittle to their supreme authority, nor exempts man from that punishment which follows upon their volition. Then, in properly estimating character, all personalities, idiosyncrasies, proclivities, and tendencies, which in and of themselves are the mere properties of individual identity, must be brushed aside and the central idea or prime motive force grasped and analyzed in order to determine the true sphere of the individual. This principle works upward through all the gradations of human mentality from the lowest to the highest, from the gibbering savage of Patagonia to Gladstone, Emerson, or Darwin, and in looking at the character of Jesus of Nazareth in the application of this law we see in him the essential qualities of all goodness and purity. Stripped of the thoughts and peculiarities incident to his nature and which by their very obtuseness makes him more and more the man, there stands forth a character in many respects unparalleled in human history. The unbiased Spiritualist, whom orthodox theology consigns to hell, freely pays this tribute to the Christians' master.

Spiritualism stands pre-eminent in the recognition and perpetuation of the ideas of Jesus, from which sprung as from a living fount of inspiration his precepts and examples of right. In his ideas of purity and perfectibility he echoed the past and foreshadowed sage and philosopher that followed. His golden rule was already uttered by Confucius, Buddha, and Chrisna, but Jesus gave a fresh expression of it, acted it, lived it, died for it. The idea of goodness and charity was the sublime burden of his inspiration. His chief doctrine was that morality and good works were the foundation of all institutions. His chief aspiration was to lift mankind above their physical natures into a receptive or a spiritual condition. He was not an intellectualist, neither is intellectualism the highest mark of the human mind. His injunction to the young man illustrates his character and contains the essence of every idea of civilization. He told him to keep the ten commandments.

How far asunder from these simple moral laws are subterfuges of those who sit in judgment upon their fellows that they dare tell the world they are following and upholding this beautiful religion. O, the hypocrisy, the shameless prostitution of spirit, which, with appalling effrontery, outcries its physical prototype! How like a meteor shines that noble light, which the life and character of Jesus made a burning beacon 2,000 years ago, in comparison with its reflection in the lives of men to-day. The Spiritualists perceive in Jesus one of the grandest instruments of spirit power and potency the world has ever known, and this is our crime. For this the demagogues have filed their indictment against us before the bar of public opinion, which, in turn, has branded Spiritualism as knavery, and Spiritualists as dupes. But the fact remains that in Modern Spiritualism the world has a master-key which unlocks and reveals to man many of the seeming incongruities in the life of Jesus.

There is a correlation between the dispensation of peace and good will to man, ushered into the world through Jesus, and the new dispensation of the nineteenth century, whose mission is to clear away the incubus and to restore to humanity a practical analysis of being based on a present conscious connection with immortal life. The chain that binds the two dispensations are as an arch whose composition is the eternal principles of human and divine love; the keystone thereof the wisdom of the ages, forever kissed by the light of the spirit realm through which it passes, spanning the dark gulf of ignorance above the fagots and dungeons that have left a blot on Christianity. Over this highway of living truth the angels and ministering spirits have ever trod, peering ever and anon down through the gloom and scattering the bright flowers of peace and love, whose fragrance, like scintillations of light from falling meteors, have lit up the darkness here and there, and kept alive in the midds and hearts of men the principles and philosophy of old. Hence there has always been some brave head above the waves, some strong arm to hold aloft the torch of liberty, some hero to scale the rocks and keep the beacon fires blazing above the hideous miasma of intolerence and superstition. And so the world has had its Jesus, its Voltaire, its Luther, its Rosseau, its Humboldt, its Thomas Paine, its Wesley, its Mirabeau, and in our day an Ingersoll, a Lizzie Doten, an Underwood, a Wallace, a Denton, a Beecher, a Channing, a Parker, whose thoughts expressed the great pantheon of liberty and progress. And now from the past we are brought to the present, and the query arises: "What is this Spiritualism—this correlative principle which we link to the age smouldering in the oblivion of the past?" We reply that it is the impersonation of ideas which have their origin in the very soul of things. In its introduction to the finite mind it presents two sides; first, phenomenal or objective; and, second, subjective or philosophical. In its operation it untangles that enigma which has made a gloomy materialism possible in the blazing light of the nineteenth century. Man, then, we say, is an organized individuality, or spirit, of which his physical body is the antitype. In other words, the spirit is the real man, upon whom death acts as a physiological and chemical change, only leaving the intellect and affections unaltered, and that by virtue of the dynamical relations existing between the spiritual and material world, the departed are enabled to hold intelligent communication with those remaining. The discovery of the relationship and the opening of communication between the seen and unseen is the grandest in the history of man. And the fact that it has been so bitterly opposed for forty years only proves its preponderance over other innovations, scientific, or secular religious. The fate of every advanced thought has always been the gibes of the rabble and the persecution of its progenitor. That Spiritualism should suffer the same fate is to its credit, and the surest criterion of its ultimate triumph. It calls no man master, therefore it is of no use to pope or priest. It bows to no human shrine, therefore the images and the candles of painted altars have no place in the ceremonials. It seeks neither place nor appearence, therefore no pomp. It holds its courts above the bickerings and discussions of rudimental intellect, therefore its wealth is not counted in temples. Its legislators are immortal statesmen, philosophers, poets, martyrs of all the past. Its halls of congress and temples are the receptive minds of humanity. Its messengers are those whose material place in the family circle is vacant. It has not a magnificent parentage and retinue, therefore the world of flesh and the devil shrink from it. For the same reason Pharisees and Saducees of old spat upon Jesus and scorned his mission. But the modern scribes and Pharisees have supplied that measure of magnificence necessary in their sight to screen sin and squalor. Behold the regal splendor of their temples, their display of wealth and pride, the gorgeous decorations and the humility which lives upon adulation and flattery, while wretchedness and crime steal by their polished doors, or crouch upon the threshhold and block the passage-way. Cathedrals, and almshouses, temples and prisons, sacraments and scaffolds, etc., accompanying the pretended followers of Him who paid the penalty with his own life for his principles. And although the teaching of his theology is that enemies should be forgiven and good returned for evil, yet Christian nations are forever at war, or preparing for it, and quickest in settling disputes by force of arms. The golden rule is the watchword, yet no people on earth are more tyrannical; no system of society more corrupt or more ardent in support of despotic institutions and revengeful forms of punishment than the so-called Christians. The ambient air over every legislative hall is burdened daily with prayers, calling down the benison of almighty God upon the enactments which put to blush the most indifferent beholder. We are living in one long night of stoical indifference to spiritual light; a night entailed upon the world by a misty past, in the ashes of which are buried many elevating aspirations. Jeers and scoffs were alike the portion of angels and men in their efforts to demonstrate the grandeur of the higher life, or in establishing the power of spirit over matter. Just so are the ministrations of spirits to-day repulsed. Men will prepare every convenience for the coming guest from other lands, and bow to conventionality, but let the pure spirit of a mother knock at the door of their hearts to tell them of the great world of causation, and they repudiate it. I venture to declare that no Magdalene the world ever saw has suffered more from society in the way of ostracism and repulsion than have the noble ministering spirits who leave their pursuits and engagements and return to the mire of earth to teach society the need of kindness and charity. Is it any wonder then that we know so little of the beyond? Do you marvel that spirits do not exhibit more intelligence and open up to the mortal vision in a clearer light that land of many mansions just over the way? My friends the marvel is that we know anything about it, and I want to say that one of the very strongest proofs I have of the eternal truth of Modern Spiritualism is contained in this one fact, that it flourishes daily and hourly throughout the civilized world in the face of the prejudiced and moral corruptions of society. It may well be asked why crucify the truth. Oh, why is human life so constructed that the appeals of the spirit are met with doubt and derision? The only rational answer is that the very encasements and accompaniments of life, the surroundings and restrictions of matter possesses none of the attributes of aspiration above the plane of sordid gain, together with a false education, blinds humanity to the light of higher life.

Written for The Better Way.

ON SOME ANALOGIES IN NATURE.

C. H. MURRAY.

Nature is a unity. Man, beast, and vegetable are the products of forces acting along the same lines and in an astonishingly similar manner. You may take a piece of a root and comparing it with the branches of the tree, it is difficult to perceive that they are parts of the same organization, but trace them up and they meet on a common stock. By a sufficiently patient investigation we find the flower garden reproduced in the ice crystals on the window-pane. Nothing is so strongly individualized as to stand without a correspondence to something else. The forces that mold the forms in the workshop of time prohibit a distinct personality. If we regard man as the highest effort so far from the laboratory of nature, careful comparisons show that he is the composit of everything below him and that he epitomizes creation from the beginning to the present. His soul is the focus of all life-essence. His kindred are among the beasts and flowers of the field. The forces that flow through them center in him. The rat and raccoon have toes and fingers grouped in number the same as he. The lover may call his sweetheart a daisy without any violence to truth. Some men in characteristics and features typify the bulldog with his tenacious purpose, while in others may be distinguished the clamorous black-and-tan that prances around nimbly, vociferously voluble, but taking hold of nothing. The crowds of the street are emigrants in another guise from the vital products of the fields. The discerning eye can see that the shapes and whims of men have precedence in the life below him. Every style of growth, mode of adornment, and expression of sentiment is discoverable in the sea and forest. The oratorical effort is seen in the wood, rising in majestic dignity, spreading its branches in gesticulation, and beckoning us on to victory; the sweet essence of poetry nestles in the harebells' cup or rhythms in the fuchias pendent gems; love is properly depicted awakening from his ambush in the rose, and sorrow bends the willow in mourning posture to the earth. The staunch and rugged genius of the oak is contrasted with the recumbent vine that reaches light and life by proxy. This latter type has its counterpart in the simply-to-thy-cross I-cling people who have not the backbone and hardyhood to stand up under their own sins, but seek to have their failings propitiated by substitution.

The mathematics of nature is a most interesting study. Her computations long antedated man's origin. She estimated her forces and counted off her classes in the early dawn of the universe. Man never invented the science of mathematics; he copied it from the crystal and the forms of life. It inheres in nature. The decimal system of reckoning is not an artificial or fortuitous method of combining numbers. In looking closely into nature's figuring the real cluster basis is five our decimal notation being multiples of that number. It is strange to me that this has never been pointed out or that it was not discerned by the ancients who sought luck by a propitious repetition. The ancient Jews gave special prominence to the number seven. Looking skyward and seeing a couple of groups of stars clustered in sevens, they got it into their heads that nature in manipulating her cards played no game but seven-up. So from their crude and distorted fancies they made bulls with seven heads and rams with seven horns, and a good many of them took seven wives or seven times seven, and lighted them around with seven candlesticks, where one would have done as well. Seven was their mascot. The Romans on the other hand inclined to three as a lucky number. The Roman maiden would kill a chicken and hastily take out its entrails and if they squirmed three times her beau was all right. She would then fold her hands in confidence and wait the drift of events.

If there is anything in repetitions these people were not the most fortunate in their selections. We have seven notes in the scale and seven colors in the spectrum, but beyond these instances nature has not given much preference to that number. Three has also a very subordinate place in nature's scheme. We see groupings of three in the vegetable kingdom to a limited extent, as in some leaf systems, but the combination was not found sufficiently choice to carry into animal life. Nature's numerical predilection is found in five. If we examine man's mechanism we find that the organs sustaining the nutritive functions of the body are five, clustered together in the trunk of the body; namely, the heart, lungs, liver, stomach, and bowels; the ramifications from the body are five, being the two limbs, the two arms, and the neck terminating in the head; each of these ramifications terminates in five branches—the limbs in five toes, the arms in five fingers, and the five trunk nerves from the brain that bring us into rapport with the material world, being two branches to the two ears, two to the two eyes, and one to the nostrils that expands and includes both the sense of smell and taste, these two senses originally being included in one trunk nerve, as they are yet in some animals. This partitioning applies generally to all the mammalia. It would seem that there is an exception to this in the horse and cloven-footed animals, but it is well proven now that the original horse had five toes on each foot and the rudiments of these toes are yet to be found in the anatomy of the animal. I have no doubt that the same was originally equally true of the cloven-footed kind. A one-eyed or a one-eared animal as a species is unknown, although we can conceive such an animal getting along fairly as well as those having such organs in duplicate. Such an arrangement, however, would break up the five system of grouping that nature seems so partial to. Our sense perceptions are also five, being hearing, seeing, smelling, tasting, and feeling. The forces that are essential to the production and sustenance of life are five; viz., light, heat, electricity, magnetism, and chemical affinity. The principal powers of the mind force are five—consciousness, will, perception, reflection, and memory.* The human family has branched off into five distinct races, each having marked peculiarities of its own. The groups and sub-groups of the animal kingdom are five in number. Thus in the animal kingdom there are five sub-kingdoms—the vertebrata, articulata, radiata, acrita, and mollusca. Take again any of these sub-kingdoms and we find it composed of five classes, the vertebrata for instance having the mammalia, reptilia, piscia, amphibia, and aves; and each of the other sub kingdoms are similarly divisible into five classes. In like manner these sub-kingdoms are composed of five orders each, those of the mammalia being cheiotheria, fera, cetacea, glires, and ingulata. This numerical uniformity goes down to the lowest ramifications of the system.

When we examine the vegetable kingdom we observe that its forms are in great variety and many of them complex, but we shall not lose sight of the fact that the five grouping is predominant, and we will find many instances where nature appears to be traveling towards such a system, but has not yet fully consummated it. There is far more energy localized and operating in the bloom of plants than in the leaves that cover them, and accordingly we discover hundreds of cases where the leaf is simple, while the flower leaves (petals) of the same plant are grouped in five. The peach, plum, apple, cherry, quince, strawberry, wild rose, pansy, columbine, and hundreds of our flowers in their natural state are five petalous. A double rose is artificial and abnormal, and is not known in the wild state. Even those flowers that have trumpet shaped blooms, as the morning glory and bindweed have the bloom divided into five sections, and some of this style of bloom will be found slowly passing into the five petalous class, as the trumpet-creeper for example, in which the trumpet springs out into five segments at the top. The pink, originally, may have been a trumpet shaped flower, but in the process of evolution the petals separated into five distinct flower leaves. The sepals—the green leaves that cover the buds—of all these flowers are also five in number; so that taking the sepals and petals together we have the combination ten. Shrubs or flowers that have but four petals in the bloom, as the dogwood and wall flower, are very exceptional. It is quite likely that in such blooms there is a lack of force to produce the prevailing system, thus indicating a lower or weaker order of growth. Not only in the bloom of vegetation do we observe the five grouping, but see its frequency in the leaves of plants. Some plants have a five leaf cluster on the end of the stem as the hemp, clematis, etc., in others if the leaf is closed it terminates in five prominent points as in the maple and sweet gum. In some cases the five pointed system is duplicated in the same leaf, there being five partitions on each side of the leaf stem, as in the white oaks and some others. Again this is carried further by five independent leaves upon the same stem as in the rose and hickory and some others. We find this system paralleled in some insects that have five radiations on either side of their body constituting legs, tentacula, etc. Of all the grouping of parts or branches in the vegetable world, the only system that was found sufficiently valuable to carry over into animal life and reproduce there—for the vegetable preceded the animal—was the grouping in five radiations. This nature has clung to and imposed upon a wide range of life. Not idly, rest assured. There is some benificence underlying this kind of arithmetic if we can discover it. The mind appears unconsciously to see the propriety of this numerical distinction. Without knowing why especially the painter makes his stars five pointed. Any other shaped star on our flag would look disorderly and distorted.

If I were to hazard an opinion as to what force is chiefly involved in bringing about these radiations I should say electricity. It is the nature of electricity to gather on points and to cause a dispersion of substance wherever it accumulates. Electrify a bundle of dry paper strips or a tuft of hair, and the individual members of the group repel each other and separates. If the force acted on a growing organization it would have a tendency to separate the growth into distinct branches or points, and the purpose of this radiating and partitioning may be to maintain the electrical equilibrium of the organization. It is well to know that beach trees are very rarely struck by lightning, even when standing alone, and the explanation of the fact is that the branches of the tree are so wide spread and their leaves are furnished with so many fine points that they diffuse electricity as rapidly as generated, and protect the tree by throwing off the current and dissipating it. While they are good conductors their style of growth and foliage furnish them immunity from injurious electrical effects. By analogy those people supplied with an abundance of fine hair and who have long, slim fingers, should be good conductors, and, other things being equal, the strongest mediums. Experiments have demonstrated that different persons vary greatly as conductors of the electrical current, which can only be accounted for on the ground of difference in organization.

There comes a time in the growing plant when the force that is collectively acting at one point, acquires such strength that it begins to multiply and differentiate, and if the power to differentiate is sufficiently great it will cause such repulsion in the parts as to make them separate and branch out into independent growth, or the action may stop short of this and only make a beginning or an approximate effort at separation, as in the maple leaf or the morning-glory bloom. But the interesting fact is that this force on becoming sufficiently great should radiate in five different directions. The bloom of a plant is its highest expression of sexuality and individualism. It is the shout and pean of maturity; the celebration of its joy and the culmination of its rapture. In preparing for this momentous event why does the pent-up force in the embryo bloom so frequently select to array the blossom with five petals? There is method at the bottom of it. I can not answer the inquiry, but rest assured that the same force that does this gives you five fingers and five toes in a group.

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*Some might want to include reason in the above group, but a little attention will show that reason is a result of the exercise of the above powers.

Written for The Better Way.

POSITIVE PROOF.

Seances by A. F. Ackerly.

WILL C. HODGE.

This gentleman who made a short visit to Davenport in company with friends from Dubuque, gave, while here, two of his inimitable seances in the light which produced intense satisfaction to all present and afforded indisputable evidence that the so-called dead still live, and can, when given the conditions, demonstrate the fact to all who are not too parsimonious or mentally indolent to investigate the subject.

On the evening of December 3d, at the home of J. C. and Ollie A. Blodgett, Davenport, Iowa, there were assembled twenty-three persons, including the medium. The circle was a mixed one, being composed of the usual complement of skeptics and Materialists, as well as some who are outspoken Spiritualists. A bay-window furnished the necessary cabinet, across which was hung a black curtain reaching to four and a half feet from the floor. Behind this curtain was a small table, upon which was placed a tambourine, bones, several small bells, and a guitar. Bear in mind the fact that the medium while in a perfectly normal state, sits outside the curtain with two others, a gentleman and a lady, the three forming a battery, from which, in conjunction with the circle, the spirits draw the power or forces necessary to produce the manifestations. The arrangement of the circle was not completed before there was a lively commotion behind the curtain, the tambourine being vigorously shaken while loud kicks were heard upon the table and rattling of things generally. When all was ready, George, who claims to be George Christie, of minstrel fame, indicated by raps that singing was wanted, and wishing something lively, all joined in singing "Marching through Georgia." The tambourine kept perfect time to the music, as did the bells and guitar, and when there was a lull in the singing, the familiar tramp-tramp of troops was accurately imitated, while some one gave a creditable imitation of a snare drum, using the tambourine for the purpose. A cane was asked for, and being held over the curtain, was seized instantly and held aloft in plain view of all, with the tambourine upon the end which was twirled in a manner showing decided skill upon the part of the spirit forces. The guitar, which had seen its best days and had been repeatedly repaired, was turned and played upon as well as could be expected under the circumstances. George had previously requested and had been promised a new guitar, and being out of all manner of patience with the old one, he raisad it high in the air and brought it down upon the head of the medium with a thwack that startled the entire circle. He then completed the job by pounding it over the table and throwing it over the curtain onto the floor, a complete wreck. In the meantime the bells were ringing and hands were patting those who sat in front of the curtain. Materialized hands were repeatedly thrust through apertures in the curtain and touching those nearest the cabinet. A coat being called for, it was furnished by one of the circle and was no sooner handed over the curtain when it was whisked out of sight as quick as it is possible for anything to disappear. In a moment the sleeve of the coat was laid over the top of the curtain, when a hand was materialized within the sleeve and proceeded to write message after message for various members of the circle, quite a number being called up to the curtain and holding the tablet in their own hands. The materialized hands were plainly visible to every person in the room, while the peculiarity of holding the pencil was demonstrated by one of the spirits which proved a conclusive test to the gentleman receiving the message.

This class of phenomena is just what many are looking for and must have to satisfy their skeptical natures, and it is presented by Mr. Ackerly and his guides in a manner which leaves no doubt in the minds of any member of the circle. There is sufficient light from first to last to distinctly see all that transpires, even by those seated fartherest from the cabinet. The medium is a very quiet gentleman, socially inclined and not a bit cranky, and we advise all who doubt the fact of continued life beyond the grave to attend Mr. Ackerly's seances and have their doubts removed.

Written for The Better Way.

POETICAL PHENOMENA.

LYMAN C. HOWE.

I inclose two poems which I solicited for publication. Mrs. Anna L. Robinson, of Lockport, N. Y., is the author or the medium through whom her guides transmitted them. She has many more that I think worthy a place among our current literature. She gets them in different ways. Sometimes by laying a clean sheet of paper under a cloth, which in some way receives the writing. Sometimes by holding at arms length in the darkness the writing appears. The most unique method is to fold a sheet of paper tightly and place it inside her shoe near the ankle, and there by some means the folded, crinkled paper is covered with writing. It may be a poem, or answers to questions. Her mediumship is varied and marked by a superior intelligence. She lectures, gives psychometric tests, finds lost valuables and stolen goods, points out the thief and the way to find him; and all that I heard of her from others, and saw of her life, corroborate the claim of a noble character and an honest medium. Her influence among the people is harmonizing, and contributes to the intellectual and spiritual development of all who share her society and her gifts. I do not think she has any inclination to deceive in any of her phases of mediumship. Following is one of the poems alluded to:

AN EXPLANATION.

The evil-minded say we have no light,
Because our deeds are wrong, not right.
The critics jibe us with their taunts,
Claiming "Dark circles are the devil's haunts."

The tiny seed we sow, to yield our bread,
In Mother Earth's dark bosom sinks its head,
Not light, but darkness must the germ have first,
E're into glorious being it can burst.

The precious stones, the silver, and gold,
All germinate in darkness, and we hold
That all things, by great Nature's plan,
Mineral, vegetable, and man,

From light, most carefully are laid away
Until progressed enough to see the day;
And this is why we ask you for the night,
Until our growth is ready for the light.

Give us the chance you give the least you sow,
And soon in light of sun, our forms we'll show.
The watch-word "patience" we will leave with you.
Use it, and all barriers you will break through.

Written for The Better Way.

THE SPIRITS RAP.

BENJAMIN GRAVES.

Very convincing proof of the immortality of man was brought out at a circle held December 9, 1891, at the residence of Hon. Enos Hoover in Pennville, Jay County, Ind., Nora Bowman, the excellent wife of the well-known Col. Bowman of this place being the medium for the spirit manifestations that occurred. But seven comprised the circle, and thus the conditions and the results were good. The intelligence came through raps, which were loud enough to be heard all over the room, which was about twelve by fourteen feet. The circle was first formed at 7 p. m., but got nothing, though we sat hour. Being impressed that something was wrong, we all left the room, taking a ten minutes' recess, and then returned to resume our sitting. With lowered lamp, which seemed to have been the condition needed, the raps began in about two or three minutes. Communion was thus held, the mortals asking questions, and the spirits replying by raps. A lawyer present received some satisfactory directions from a spirit as to the settlement of the latter's estate, while a lady was given directions concerning the family.

HENSON GHOST WALKS.

The long and the short hand of the little clock in the detectives' apartments at the Four Courts were resting lovingly together on the mystic figure XII. when Detective Ziegler jumped from the chair, in which he had been snoozing, several feet into the air.

"What is the row?" inquired Detective Pat Lawler.

"Did you hear that shriek? Hush, listen, there it goes again!"

"It sounds as if coming from the Jail."

"A prisoner with the nightmare or jim-jams probably."

Again the detectives listened, and again they heard a long, muffled shriek piercing its way through the murky atmosphere and brick walls and grated windows.

The melancholy sounds soon ceased and they paid no further attention to them.

A "Chronicle" reporter hearing of the matter this morning, however, started an investigaton. Four or five inmates of the jail were seen and all told substantially the same story.

Said one prisoner who is "in" for burglary: "I have been in many a house at night, knowing I was liable any second to be perforated with a bullet of lead, but I never was so frightened as I was last night. My blankets are fairly saturated with sweat.

"It was almost midnight, I think, when I awoke from a troubled sleep by a sound that made my flesh creep. It was a pitious moaning that every now and then rose to a shriek. I peeped out between the bars and saw an awful sight. A spectral figure of tremendous size was issuing from the door of cell No. 46, the very cell from which Henson marched to the scaffold.

"I could distinctly see the livid features of the apparition. They were familiar to me. It was Henson's face convulsed with terror, and the eyes seeming to bulge out upon the fat cheeks.

"The form glided slowly across the stone floor directly in front of my cell, and then vanished from view in the direction of the little door that leads out upon the scaffold. I lay back in my bunk, but I slept no more during the night."

Another prisoner, named Murphy, said: "I was awakened by a sound as of some one wailing and shrieking. I thought at first I had been having a nightmare, but on looking out through the bars in my cell-door, I saw a tall, white figure moving across the floor. I covered my face with the blanket and saw no more."

A saloon-keeper on Spruce Street, opposite the Four Courts, claims that he also was awakened by the shrieks, and from his chamber window saw a huge sheeted figure ascend the scaffold, remain there about five minutes and then vanish through the trap.

The saloon man is an investigator of spiritualistic manifestations and is of the opinion that Henson's spirit or shadow is condemned by supernatural powers or by remorse to go through this performance for a certain length of time before it can rest peacefully in the "bourne from which no traveler returns."—St. Louis Chronicle.

INVESTIGATION IN THE UNSEEN.

In a discourse delivered in Middlesborough, England, by William Innis, and reported in *Medium and Daybreak* appears the following which will be of interest to our readers. It will not be new to experienced Spiritualists, but its points are plainly put and easily comprehended by all fair-minded investigators:

SUGGESTIONS TO INVESTIGATORS.

We will not ask you to do any great thing. Let a party of from four to ten, male and female, interested in the subject, unprejudiced, willing to learn, willing to exercise patience, wishing earnestly for some token from the other world, meet in a room; leave all worldliness outside, all evil passions, banish everything from your mind with the least taint of earth, try as far as possible to be in that state of mind which you would consider fit to hold communion with angels; because the law of affinity holds strong in the circle: the better conditions you give, the better company you may expect to receive. Let your room be comfortably warm, not too hot; a subdued light, if any; a screen of some sort before the fire, as it is held that the vibrations of light disturb the aura, or life-force which emanates from the sitters, and which the spirits use in the production of the phenomena. We will suppose you seated round a table, with your hands resting upon it. The first thing you must cultivate is harmony, that divine attribute which we can only find complete in the great master mind that controls the universe. Still we must use every effort to remove discord. A well-conducted circle is generally opened with an invocation to the Great Spirit: then a hymn is sung, and repeated as occasion may require; but there is no hard and fast rule, only try to be all of one mind. There is one thing must be borne in mind: you can not control the spirits, they control you. Outsiders very often remark: Why don't you do this, why don't you do that? We are only human, and the spiritual manifestations we receive are through a human channel, and we must supply the conditions they require, take what we can get, how we can get it, and feel thankful.

The public platform is one of the worst places that could be selected to give the necessary conditions, and that our detractors know well. Mediums are of a very sensitive organism, and are very easily put out of gear, as it were, by any malign influence, yet some mediums confine themselves almost alone to platform manifestations.

To return: we are seated with our hands on the table; if there should be a physical medium among the sitters, the table will begin to move, and answers will be given to any questions put of a proper nature, by tilting or knocks, according to some arranged mode of telegraphy. If any one is gifted with the second sight, they will see the spirits in the circle clairvoyantly, not always in the objective sense, but presented to them in a mind picture, as it were. Another class of mediumship is, being controlled by spirits while in the trance, or in a semi-conscious condition; if any such should be in your circle, when the development is advanced to a certain degree, the controls will keep you right as regards the conditions. There are other forms such as healing, clairaudience or hearing voices. One remarkable instance we have in the history of Joan of Arc, the heroic maid who saved her country from the foreigner. Writing and drawing, even painting in colors, of which David Duguid, of Glasgow, may be mentioned specially. All and sundry are admitted to his seances, including newspaper reporters, who have given faithful reports in the daily press.

Personally, I look on the mental as showing the most conclusive evidences of spirit identity, united with intelligence. I consider the best class of the physical to be direct slate-writing. Spirit materialization, or the building up of forms, like to the human, from matter taken from the medium and sitters, is much run after by some, and with such mediums as Mrs. Mellon, of Newcastle, it is both interesting and convincing. But they are all interesting, all convincing, if followed up in a proper spirit, and with a proper end in view. They are believed in by the foremost scientists of the age: such men as Alfred Russel Wallace, the naturalist; William Crookes, the chemist; the late Cromwell F. Varley, the electrician, and a host of others in England and America, who have put the severest scientific tests in their knowledge to bear on the phenomena, and like honest men they have come forward and proclaimed the truth to the world.

We should never be afraid of expressing those sentiments which our experience has proved to be true.

REQUIESCAT IN PACE

Is a popular motto dedicated to the dead. If the remains that are laid in the grave were meant simply, it would be appropriate enough. But few people will harbor the idea that their loved ones remain there—even if but on the resurrection plan. Souls never rest. Happy or perfected souls can not rest, for life is perpetual motion, and those who have attained "the life everlasting" or immortality have attained it on the basis of superior soul-action over that of the negative or material life-principle, the spirit body. The undeveloped soul will not rest, for inaction is misery to it. If it rests at all, it sleeps as does the mortal.

Thus our motto is inappropriate under all circumstances. The care-worn mortal who has done his duty in earth-life may have rest from his material work, but such awaken to a life of spiritual activity in which work becomes a pleasure, and therefore desires no rest. The earth-bound spirit finds himself struggling with his passions as in mortal life and could not rest if it tried.

Even mortals do not rest. When physically tired they recuperate the body by sitting or lying down. But there is a power within which remains active—thinking or meditating while awake, and dreaming, so-called, while asleep. In both instances it is the ego—the man himself that will not rest in peace, as it were, or can not.

The higher spirits say they would be awfully restless if they were compelled to rest. Peace with them is to be in accord with nature, and nature is ever active—travelling at the rate of so many millions of vibrations in a second, and constituting a motion beyond man's power of comprehension. The lower spirits are restless because they can not keep pace with this motion. Their peace depends on their rapidity of motion, not being able to think, love, or act in concert with the positive of nature—the spiritual side of it. Consequently it is man's duty and aim to reach this state of activity—this degree of soul motion—in a word, meaning to attain a degree of soul activity which is greater than that of the material or physical life.

The outgrowing of his passions is one indication that he is attaining it. That his heart is constantly filled with love is another. And that he is constantly creating thought is still another. Either one is accompanied with a feeling of peace within, and which does not mean rest, but on the contrary, absolute untiring perpetual motion in spirit or soul. To those who pass over, therefore, let us hope that they have attained the positive condition of spirit through either one of these agencies, for then only will we be able to say understandingly and truly, "*requiescat in pace.*"

PRE-HISTORICAL REMAINS.

A party which, under the direction of Chief Putnam, of the Department of Ethnology, of the exposition, has been making excavations of the mounds in Ohio for three months or more, met with rare success on November 14th, near Chillicothe, in making one of the richest finds of the century, in the way of pre-historic remains. While at work on a mound 500 feet long, 200 feet wide and twenty-eight high, the excavators found near the center of the mound, at a depth of fourteen feet, the massive skeleton of a man incased in copper armor. The head was covered by an oval-shaped copper cap; the jaws had copper mouldings; the arms were dressed in copper, while the copper plates covered the chest and stomach, and on each side of the head, on protuding sticks, were wooden antlers ornamented with copper. The mouth was stuffed with genuine pearls of immense size, but much decayed. Around the neck was a necklace of bear's teeth, set with pearls. At the side of this skeleton was a female skeleton, the two being supposed to be those of man and wife. It is estimated that the bodies were buried fully 600 years ago. The exacavators believe they have at last found the king of the mound builders.—Scientific American.

WHO IS RIGHT?

W. F. HEATH.

In the BETTER WAY of November 28th one of your correspondents in an article, entitled "A Suggestion," fires a big gun at Hudson Tuttle, but finds a necessity for hiding behind a *nom de plume.* Before the smoke clears away, however, he tells us with charming consistency that he believes "whatever is, is right." If so, how can he think Mr. Tuttle is blundering? It is true that some men are constituted to direct labor and others only to perform it; but it is equally true that there are greedy monopolists who by unjust—if not unlawful—means manage to transfer a large portion of the poor man's earning to their own fat pocket-books. We can't all see things alike, but we have no business to abuse our neighbors when we have reached that point of development where we can say that we believe, "whatever is, is right." Who of us have reached the round of Charity in the ladder of human progression?

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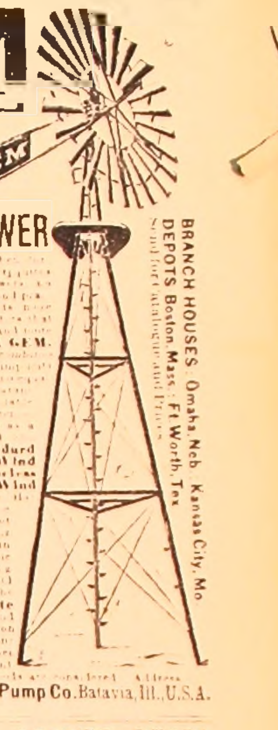
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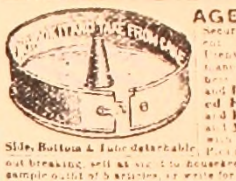

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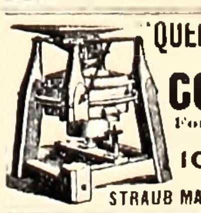

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CINCINNATI - - DECEMBER 26, 1891

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Reported for The Better Way.

THERE IS NO DEATH.

A Funeral Discourse by Hudson Tuttle.

The sudden death of Daniel Reichart at Blanco, O., created a sensation in the community where he resided, and the funeral held at his residence on October 7th was one of the most largely attended ever held in the section.

Mr. Reichart was born in Guilford, Pa., in 1815, and had thus almost completed his seventy-seventh year. He came to Ohio in 1845 and settled on the farm where he has ever since resided. Of the magnificent acres which now extend away from the homestead only five were then cleared, and a rude log cabin was the home which sheltered his family. He began life as a school-teacher, became a farmer, at which occupation he became eminently successful. He was through life a voracious reader and kept himself thoroughly posted on all current affairs and was well versed in history, both sacred and profane. By his request Mr. Hudson Tuttle, whose writings were his especial enjoyment, gave the funeral discourse. Several of the local papers gave lengthy reports of the speech and of the entire services, highly commendatory. The patrons of husbandry took charge of the grave. The following is the substance of the discourse reported for THE BETTER WAY:

A pioneer is gone to his reward. One more of the familiar faces which so long met you in street and town will meet you no more. It is sad to think of the passing away of the rugged men and women who came into the wilderness, meeting deprivations, want, sickness, and hardships of every kind. They came and braved even death itself, clearing away the forest with herculean labor, that they might bequeath to us—then children—the products of their toil. They literally made the wilderness blossom like the rose. Where unbroken forests extended, by their hands came the fields of golden grain; the hills carpeted with grass, where instead of the wild deer graze the sleek herds of cattle and horses and flocks of sheep. They built the roads, bridges, houses, churches, schools, all the stored wealth of the country, leaving all to those who follow. Few remain with heads on which the frost of many winters whiten, they approach the shores of the eternal country where they will receive a reward commensurate with their deeds, a reward they can not receive in this life. We owe them a debt of gratitude we can never repay. I read in the shadowed faces of this large assembly the character of the one who has closed his mortal life. He has written it there. We all are engaged in writing our lives. We are all building our monuments; we build them in the hearts of those around us. There they will remain when the slabs of marble and shafts of granite crumble into dust. A brave, good man has gone, a man of decided character, of strong convictions of unbending force; a man who in the past, when they tortured for belief, would have been a martyr, for he would have died before he would have denied what he thought was the truth. He was a pioneer in the wilderness; he was a pioneer in the realm of truth; he thought for himself and when he came to a conclusion bravely expressed it without a care for policy.

He began life in the Lutheran Church, in which he had been born and educated. He thought himself out of it; he could not reconcile his conceptions of truth with the creed; he could not reconcile the Bible with the creeds or the teaching of the ministers. For a time he remained like a castaway at sea without a guide or compass, the stars of heaven even shut out by clouds. Then a new light dawned on him; a new philosophy and religion came to him. He became conscious that the dead lived and that they communicated with him. Glorious possibility! unexpected, unthought of event which gave him new hope and joy!

He took the Bible and read its pages in the new light. How differently he understood it with this key to unlock its secrets! He found on every page the confirmation of his new belief in spiritual presence. If there be one book above all others which teaches Spiritualism it is the Bible. All through it, like a beautiful golden pattern, is woven the story of the converse of spiritual beings with mankind. They come to the patriarchs as messengers; they come to the shepherds sleeping under the twinkling stars of Syria to tell them of the coming of the Lord; they come to the two disciples on the mount of transfiguration; they come to the disciples in prison and unfasten their chains and unbar the doors. The Master promised these signs to those that believed: They should heal the sick, be inspired with tongues, and be above the ills of the flesh.

If Moses and Elias could appear to the disciples, why can not your friends in the higher life appear to you? They come as spiritual beings clothed in light as of the sun; has the law changed? Is there not as great a necessity for you seeing and knowing that your loved ones live again, as there was 1,800 years ago for the assurance of the apostles? Then turn to Paul, to the chapter of Corrinthians I have read to you. Paul, most profound of the apostles, has in that brief space given us the entire gist of the spiritual belief.

What is Spiritualism? Many of you think it a delusion; others that it is the rapping on a table. I doubt if any of you have a just idea of the vast extent of the doctrines it teaches. I have not time; it is not the occasion for me to enter into detail or extensively treat of this subject. I can only say that Paul has here given the gist of Spiritualism so far as it relates to death. Spiritualism itself is a philosophy and religion which relates to the future life, and as this life is preparatory for the next, it becomes a philosophy of life here and hereafter, a system of moral conduct, that if followed, will make us angels on earth, our homes heaven, instead of postponing until after death the entrance into paradise.

Paul, when asked of death, said that this terrestrial body can not inherit immortality. The celestial body which it contained would pass out of the earthly body and retaining all its attainments, become an independent and spiritual being. Then it could rejoice and shout hozannas of victory over death. The angel of death became the angel of the resurrection.

When he became assured, he boldly advocated his views and was astonished at the opposition by which he was met. He reviewed the subject and found that the teachings of the great Church leaders sanctioned his new belief. He had been taught to believe in guardian spirits from the cradle.

Bishop Tillotson had said: "They are God's ministers here below."

Bishop McKenzee murmured through his dying lips: "Bright angels have from glory come, they are around my bed; they are in my room; they wait to waft my spirit home; all is well, all is well."

Bishop Bowman, before the assembled ministers of his Church, told the story of how when near to death with fever his daughter appeared to him more beautiful than anything he had ever dreamed of and said, "Father, do you know me?" He said he did not. Then she said, "I am the daughter who died when a child. I have grown in this angel life. You are not called yet, but when you are I shall come for you.

"And I firmly believe," said the good bishop, "that when the Lord calls me that daughter, more beautiful than anything seen on earth, will fulfill her promise." There was not a dissenting voice in all the large assembly that heard his joyful story. The doctrine of the intercommunion of the world of spirits with the world of men has always been taught and believed.

It is a grand and glorious belief! You all desire it to be true. It gives a new pleasure to life and takes away the terrors of death.

I am at a loss on an occasion like this whether to speak in words of sorrow with those who weep or in exultant tones of joy with those who have passed on to their reward. We are selfish and count our loss. Our senses cry out in pain and we read over the portals of the grave, draped in the weeds of sorrow, the ominous word "Death." But if we pass through that portal and from the other side, looking backward from the shores of the future, we shall see emblazoned in light "immortal life."

I know your loss, dear friends, and would comfort your sad hearts. If there is ever a time we need a staff on which to lean it is an hour like this. If there is a balm in Gilead with healing powers, now we demand it.

Yet I prefer to rise above these clouds; above into the sunshine which floods the domain of spirit. Life and death compliment each other. We die that we may live. That life beyond is the grand reality. This is a fleeting moment.

Our father has been translated; he has awakened to new and infinite possibilities; he has borne the heat and burden of life's long day. There is a feeling awakened of injustice when the child is called away from its mother's arms without tasting the cup of its joys, but when the aged go hence it is like a summons of the Master to step up out of the gathering darkness to a higher realm. The harvest is ripe; the fruit is matured; it is time.

What is death? It is the awakening to the real existence. Paul has said there was a celestial or spiritual body within this physical. When the hour comes that celestial body withdraws from its physical garment. Oh! what a thrill of delight when he was freed and with celestial senses perceived the presence of those he mourned on earth as dead. They come to welcome him; they take his hand and lead him to the highlands of immortality.

Shall we selfishly call him back? If we could recall him to his youth, his strength, his vigorous manhood, it might be well; but we must ask him to return to his worn body which his spirit deserted because it could no longer remain. We must ask him to return to the infirmities of age, and in a few years at most to pass through sickness and pain to the home of dissolution. That, indeed, would be selfish when he has already entered that new life, so far above any conception of ours, that Paul said of it, after he had been shown its mysteries, he could not utter of the things he saw. He has gone on in that course of eternal progress and when the sun forgets to shine, the earth disappears, and the stars of heaven break on the furtherest coastline of time he will have reached only the beginning of that immortality.

We will not recall him, but take his life as our text, and so order our conduct that we shall be pure and spotless when we join the company of our dear departed, where there will be no partings or heartaches forever and forever.

Brethren of the grange, you knew him as a consistent patron and one who exemplified the precepts of the order. He has left your hall and taken a higher degree—one not conferred on earth, whose master is the infinite.

RECEPTION TO WILLARD J. HULL.

To the Editor of The Better Way.

Mr. William Boyce, president of The Boston Spiritual Temple, and his good wife tendered a reception on Thursday evening, December 17th, at their home, 52 Rutland Square, to Mr. Willard J. Hull, of Buffalo, who has been filling his first engagement in Boston with this society the first two Sundays of December at Berkeley Hall. The parlors were well filled with those who were glad of this opportunity to meet the gentleman socially, who had already won their respect and admiration by the thoughts which he had presented so forcibly and earnestly as to assure them that he had truths to present, which could not fail to be of lasting benefit to mankind. Mr. Knight, vice-president and chairman of The Boston Spiritual Temple, presided on this occasion, welcoming the visitors in well selected-words in the name of and in behalf of the society. He then called upon the writer, who expressed great pleasure in greeting Mr. Hull as a co-worker, whom she had felt from the first, brought into the work those sterling qualities, integrity of character, and deep love and reverence for the work upon which he had entered, which is so essential in those who represent its grand truths. His wife and family of four girls were alluded to and regrets expressed that they were not present on this occasion. Interesting remarks were made by Mrs. Waterhouse, Mr. Lewis, Mr. Edwards, our host, William Boyce. Mrs. Lovering and a beautiful vision was described by Mrs. Ewell, which was full of promise for the future, both for Spiritualism and for Mr. Hull personally. Music was furnished; instrumental duets by Mr. John Lane, of Melrose, and Mr. William Boyce; songs by Mr. Lillie, while one of the greatest pleasures of the evening, as it always is, was the reading by Miss Lucette Webster, who gave first (as Mr. Hull had been a railroad man) "The Traveler's Perplexities," and in answer to the irresistible call of her hearers gave "The Boy's Poem," as read by the boy. Miss Clara Clark, a former pupil of Miss Webster, now teaching in Washington, Pa., but just now home for the holidays, read with a great deal of feeling a poem entitled "A Stray Sunbeam." Mr. Hull feelingly responded, a revelation and continued surprise that here in this centre of Spiritualism the work was carried on upon so much larger a scale than elsewhere, that he was continually finding something to astonish him. He referred to his family and gave what might well prove a lesson to a good many Spiritualists when he said he had even felt it a duty not to allow their minds to be affected through fear of old superstitions regarding death and the hereafter. For this reason his girls, ranging from eleven to sixteen years of age, had never seen the inside of a Church; never been in a Sunday-school, he feeling that when character is formed then the Bible and all the Church teachers can be studied as they would study Shakespeare or any other line of study.

Mr. Hull has done an excellent work during his stay in Boston; has carried the audiences, which filled at times the hall to its utmost capacity, enthusiastically with him to the extent that the hearty applause and marks of approval were such as are seldom given to one on such occasions. The best wishes of all go with him, that he may long continue in this work. During his visit to Boston he has spoken in Winstead, Conn., two nights, in Stoweham, Mass., in Brockton, and next Sunday will speak in New Bedford and the following in Lynn. The friends who had been privileged to spend the evening at Mr. Boyce's went away, I know, carrying with them a pleasant memory of a delightful evening.

Fraternally, R. S. LILLIE.

Written for The Better Way.

GLEANINGS FROM HISTORY.

A. H. NICHOLAS.—NO. 3.

In the Christian era history bears a record of uninterrupted intercourse with the "departed," till Christianity became buried in creeds and forms, and the priesthood became jealous of the rights and liberties of the masses to receive these communications for themselves, Here it was that spiritual gifts began to decline, when the priests declared themselves as the authority to dictate what should be received by the people and what rejected. Although spirit-revelations were frequent, yet it was taught they were only intended for the "ordained of the Lord" to receive and distribute. The people must accept them from the priests, as the reliable expounders of what had already been recorded, or should through them rather than seek light through any other source. As a successful step toward awing the masses to respect this, advantage was taken of all the evils and sufferings happening among and around them, beyond their ability to shun or rectify; and they were taught that these things were because of God's displeasure at their attempts at wrestling from him his hidden secrets. In their ignorance and fear they believed. Yet the spirits came. The next step was to teach the people that they were evil spirits, and that they had no safety from their advances except through the powers of the priesthood to shelter them. Thus followed the revived practice of "casting out devils."

Through all this time the truth of spirit intercourse was persistent, and if the manifestations occurred among the masses it was to be considered of evil and of the devil; but if among the priests it was a revelation direct from God. The priest through whom a revelation was made was canonized and exalted, while the subject known to be conscious of spirit-presence was victimized and persecuted.

Then followed the "dark ages," when it seems as though all spirit-intercourse was effectually blocked out. Not until the days of Luther and the reformation do we find any decided spirit outbreak again. At length, after centuries of ecclesiastical despotism, there came a reaction against this priestly power. The masses turned in disgust from the false position that had been so long forced upon them. The thinkers scoffed at the pretentions and unfounded assumptions of the priesthood. The reformation rolled its mighty waves over Europe, and the way was prepared for another outpouring of the spirit. Again was it found that Spiritualism had not forsaken the earth.

But here men were so engrossed in the new Protestant Church, in fixing their new boundaries and keeping watch of the Catholic enemy, that Spiritism was unimportant in comparison.

Then came another interim, bringing us down to the witchcraft days of England and Germany, extending soon after to the newly settled America. We not only have an evidence of the persistence of the spirit world in those days, but also another instance of the people's misapprehension and misinterpretation and the consequent persecution, which was the barrier of those times.

Another respite, with only here and there an isolated case, and Swedenborg appeared, and people seemed more lenient, but in no great numbers were moved. For twenty-seven years this man held daily intercourse with the spirit world, and many are his followers. But even these disciples arrogated and limited the possibility of communications to Jesus and Swedenborg. The Swedenborgians to-day, although believing in common with Spiritualists, in a a real spirit realm, inhabited by spirits departed from this life, who have communicated, or can communicate from that world to ours, discard Spiritism as possibly a species of diabolism, its motor probably evil spirits, and like the priesthood of old receive only that as God-sent, which became manifest through certain selected ones, while they reject all manifestations through others as demonical and evil. Thus Spiritism, though gaining position, was destined to further delay. It was in this Swedenborgian period that Wesley was visited by the spirit world in his parsonage at Epworth, Lincolnshire, England, where for two months spirit rappings were heard, and this in 1716, 132 years before the "Rochester knockings." Responsive raps to the "amen" of his prayers, and imitated sounds to those made by Mr. Wesley with his cane and foot upon the floor.

Then, in history, follows a long line of detached, efforts and we come down to the present attempt of the spirit world. In a spot as humble as Bethlehem, of Judea, began another mighty movement that soon proved itself to be in harmony with the great outpourings of the past.

To this movement men have given the name Modern Spiritualism; but it is the same power that manifested in the groves of Hindoostan, on the plains of Mamre, on the mountains of Sinai and Horeb, and in Palestine; and this time we trust it will remain permanently with the inhabitants of earth.

For forty-three years it has appealed to the world again, and the important question is to-day whether the world is ready to accept it. So far the people among whom it had appeared did not understand it, and thus did not know what to do with it. But finding itself among a more advanced people, and freed from much of the dross of creedism, together with some reliable literature, a variety of weekly and monthly journals, its chances are better than ever and thus will probably live.

Written for The Better Way.

ANIMAL IMMORTALITY.

THOMAS BUCKMAN.

I have read with great interest the article of Hon. A. B. Richmond, in THE BETTER WAY of December 5th, asking the question, "Is there an immortality for beasts and birds?" It is well understood that nothing definite can be entertained on that subject, yet opinions will form in a person's mind, and when understood as an opinion only, there certainly can be profit in the consideration.

There has been a panorama pictured before me illustrating that subject, the details of which seemed to lead to about these conclusions: "There appears to be no want created but what somewhere there is something to satisfy that want, and what may be wanted to-day may not be wanted to-morrow, as in the human spirit there is growth, and we grow past certain needs, while the animal is more fixed in his condition and does not manifest that growth of spirit that so plainly marks the man. We here want the association of the animal, and the want is felt for a time in spirit life, and to satisfy that want the animal spirit is retained in its entity for a time, and after it has served its purpose the entity dissolves, and all the forces that were called into action by the life and growth of the animal are turned loose into the great laboratory of nature from which we absorb a strength that it would be impossible for us to have, were it not for the action of animal life having prepared those forces for our mental nourishment. No particle of matter can ever be lost, neither can a manifestation of force, nor an intelligent thought. But all these can undergo change. Matter is constantly being builded up in varied organic forms and as constantly being torn down again; the forces are ever active, first upon one particle of matter and then transferred to another; and in the realm of mental action there is an endless variety of manifestation. We tear down the bodies of animals to furnish material sustenance for our bodies, and here comes the question: Would it seem unreasonable to suppose that the animal was not further used up by us than the mere body; that the spiritual body of the animal would go to furnish nourishment for our spiritual bodies, and the soul forces of the animal be absorbed for our mentality? To suppose that persons can grow from infancy to maturity and build up their mental strength entirely out of the material food they consume, is supposing there is more in a potato than I think the premises will justify. The mind to grow must have something upon which to grow the same as the body, and that something can be furnished from the mental strength manifested by animals, and thereby the animals would have immortality, not as animals, but in and through us. I present this, not as something established as a fact, but for the consideration of those interested in the subject.

There is more catarrh in this section of the country than all the other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly upon the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for the circulars and testimonials. Address

F. J. CHENEY & CO., Toledo, O.

☞Sold by Druggists, 75c.

THE BETTER WAY being the cheapest Spiritualist paper published and the avenue for the best and leading minds to express their thoughts, it should be read in every family circle. It will be sent on trial three months for 25 cents.

PERSONALS.

Contributions accepted: O. W. H., A. B. R., M. F. P., B. B., W. E. B., J. S. J., W. B. J., F. E. A.

The Ladies' Aid of the Union Society has adjourned to meet again on the first Wednesday in January, when all members are requested to be present in order to give Mrs. R. S. Lillie a welcome, who serves the Union Society during January and February.

TRUMPET CIRCLE.—Mrs. Englert has kindly consented to hold a trumpet circle for the benefit of the Society of Union Spiritualists at Englert's Hall, 67 Marshall Avenue, on Wednesday evening, December 30th, at 8 o'clock sharp. Admission fifty cents. Friends of the society are respectfully invited to participate.

A subscriber writes that he hopes Dr. E. D. Babbitt will continue to contribute articles on spiritual topics for THE BETTER WAY, adding that, "it is just such didactic writing that is adapted to the readers of THE BETTER WAY, as their psychic natures must certainly be passably well developed." Dr. Babbitt is the dean of the N. Y. College of Magnetics, as may be seen by his advertisement on fifth page.

THE BETTER WAY, of Cincinnati, O., has been kind enough to say: "'The Independent Pulpit,' of Waco, Texas, is a live and progressive Liberal paper, replete with good reading matter, and should be well patronized by all liberal-minded thinkers." In thanking our Spiritualistic friend for so handsome a compliment we most unhesitatingly return the favor by saying as much for THE BETTER WAY. It is a welcome visitor, not only to our sanctum, but in our family, where its pages are perused every week with interest.—Independent Pulpit.

A CANE-ING AFFAIR. Mr. and Mrs. J. E. Hopkins, of Walnut Hills, entertained a party of the members of the Union Spiritualist Society, including the lecturer, brother Sidney Dean, on the evening of the 18th. An elaborate dinner, excellently served, was proceeded by a little suprise in the library. Mr. Hopkins called to order, and in a neat but affecting speech prepared the way for a letter from his father in the spirit world dictated through the mediumship of Mrs. Hopkins, and addressed to brother Dean. It was accompanied by the present of a beautiful cane, surmounted by a gold head, elaborately carved and suitably engraved. It was a suprise, and for once the orator found himself without his usual ready language. But he spoke his thanks and his gratitude for the rich gift. After dinner the host himself was suprised by a trumpet seance, arranged for by Mrs. H., the medium being Mrs. C. Hughes. It was a great success, the living spirit father of Mrs. Hopkins addressing his son in loving words of counsel, and turning the trumpet to brother Dean, voiced the thanks of himself and the crowd of unseen hearers who attend the services at Grand Army Hall every Sunday. Many others used the trumpet, and the whole seance was both refreshing and convincing.

NEWS ITEMS.

New York Jews will form a club for legal defense of members of their race against assaults of hoodlums.

In Persia the high priest of the Shia'h sect, the chief religious body of the land, fomented a revolt, but it was subdued.

All Indian exhibits at the World's Fair will be under the direction of the Government, or of Chief Putnam, of the Department of Ethnology.

A Jesuit spy was discovered in the character of servant in the household of the Marquis of Salisbury, premier of England, where he had been placed to learn secrets concerning the Vatican.

People in India are anxious to know whether the bamboos will blossom or not. In that country the flowering of these plants is a foreboding of famine, and as the present scarcity has created alarm the natives are watching the plant with unusual interest.

Astronomers recently observed, by photography, a solar disturbance lasting fifteen minutes, in which vapors ascended to a distance of 80,000 miles. The compass needle was affected and presumed to have been caused by a meteor striking the sun.

It is said in London that the late Lord Lytton was a devoted Spiritualist; that he believed he had communications with Joan of Arc, Balzac, and Napoleon, and that he complained that he was always baffled in trying to have access to the spirit of his father.—N. Y. Press.

A San Francisco dispatch says that an English mind-reader named Tyndall fell in a cataleptic fit a few days ago and "lay like one dead." He afterward revived. He can consider himself lucky that he did not meet the fate of mind-reader Bishop in New York.—N. Y. Press.

Notice to Subscribers.

☞ Watch the tag on your wrapper as it indicates the time when your subscription expires. Renew immediately if you do not wish to lose a number of your paper. We cannot undertake to notify every subscriber of the expiration further than to print **THE DATE OF EXPIRATION ON EACH YELLOW TAG WITH YOUR NAME.** If you cannot afford to renew for a year, send in a half yearly or a quarterly subscription.

Correspondence.

Cincinnati, O.

The subject for discourse at the Union Society last Sunday morning, if it may be given a title, was "Man his own arbiter." Man carves for himself an image, said the Hon. Sidney Dean, and this takes form according to his mental conception of a deity. He may be an artist. If so, his image will be an intellectual one. But however materialized, it will be in accord with his inner being; for the spirit is the real, and matter simply a copy. Even the rose that blooms in Nature's garden is not the true spiritual rose, but only a copy, and man can not even form a comparison of the real. So his conception of God must always remain a relative one, for he simply works within the orbit or sphere he inhabits. In fact all things are but a materialization of his individual perception of them. This is the true spiritual philosophy. The Atheist, for example, finds no deific grandeur in the whole universe, while the Materialist enthrones the physical body as the highest outcome of matter. For the latter there is no sun of spiritual light, and the Buddhists, Mohammedans, Confucians, Christians, and Heathen are made up of distinct philosophies or creeds which have been accepted by them. And the nearer to earth the gods they worship, the less conception they have of the truth—each one partaking of the characteristics of the creator. The Christian, however, has the highest moral conception of his Deity because he is the most enlightened of them all. But it is not natural for all that. It needed Modern Spiritualism to remove the cobwebs from his belief in connection with his Deity and his heaven. The revelation of the existence of a great underlying psychic force has revolutionized civilization in this respect, and taught man that he is not dependent on the human images of a god, but on himself for salvation. It is thus that man is beginning to realize that he is his own arbiter, and yet not to work alone in this great work of redemption. He has social duties to perform as well as individual. But as an individual he has to learn the difference between right and wrong, and then to chose between them. His choice is an act of the spirit which will affect his whole life and mould his character accordingly. From his interior sense he carves his image that exercises authority and power over him here and hereafter. If dense ignorance clouds his soul it will be distorted. If moral and true to the law of life, he will be en rapport with the highest and purest of supernal existence, and every step here is a march to that realm. The nearer man approaches to this condition of life, the clearer his conception of the ruling power of the universe. Obedience to law is therefore his highest duty. The gangrene of selfishness consumes a pure love. Intense earthliness always mars the beauty of a life individuality. And as Nature prepares for her highest results in storm and tempest, so man can build the best character in the stormiest elements of human strife. Thus the struggle for existence. It is the law, and above that it is the true key of life.

The evening lecture was an analysis of history as it pertained to the spiritual or psychic development of man from earliest records. Spiritualism, which was ever in the world, said Mr. Dean, offers both external and internal evidences of its truth. The external evidences are found within the orbit of our senses, and thus come within the consciousness of our reasoning faculties. Nor have they been confined to any particular people or age, but are woven into the fabric of all history. If people were to study history right, they would see it, and besides, find history all the more interesting. But the manifestations disclosed have not been understood. The brain of the human race has not been sufficiently developed to grasp the subject, thus could not logically seek their causes. Our forefathers were as much children as there are children in our household to-day. Superstition had not yet been bridged, and reason was kept subordinate to the heart. Psychic manifestations in the past have always been feared as of evil origin, and their sources denied. We have evoluted out of that now. But those of to-day are of the same psychic force observed throughout history. This force is a part of the cosmic economy of the universe. It is law; and its developments are made clearer every day. Now its study has passed into the realm of intellectuality, and history is being intelligently examined and discussed. Psychic societies are a sign of the times, and that a psychic force is being acknowledged. The mediumship of to-day is being compared with that of Paul of Ephesus and others. If the Bible records are reliable, wonderful things took place. And in these records it was promised that "even greater things" would come to pass. The fulfillment has brought about the state of affairs as they exist. It is true, these "signs" do not take place in the Church. But its adherents do not "believe" as was admonished in connection with the promise—no conditions being given to the spirit world for the test. The Catholic Church, however, still holds communion with the spirit world; but it is confined to the Vatican, and the laiety are made to believe that it is sinful. The spirit world, though, is not exclusive in the dispensation of its light, and is gradually forcing its way through the material surroundings of man, and will yet prove its superior power over all unbelief and opposition to an acceptance and acknowledgment of a universal force that is not material but spiritual or intelligent in its bearings upon the world.

THE PSYCHIC RESEARCH SOCIETY.

Mrs. Eva Sagmaster was greeted by a large-sized and appreciative audience on last Sunday afternoon at the Psychic Research Society. This lady has occupied the stand for three consecutive Sundays, and on each Sunday she has surpassed her previous efforts; and there is no question that eventually she will rise to a high degree of eminence. The members of the society are highly gratified at the idea of having within their fold another speaker, who, like Mrs. Sheehan, has only the interest and prosperity of the society and Spiritualism at heart. After the invocation, and an instrumental piece on the organ rendered by Miss Aston, with great credit, Mrs. Sagmaster, by request, read a poem by Nettie Colburn, entitled "The Old Man's Death," with such force and effect that scarcely a dry eye remained in the audience.

Besides touching upon various other subjects she also gave an interesting talk on the influences of Indian spirits on our mediums. She said they were children of nature, living in a pure natural state, undefiled by the frivolities of and mockeries of civilized life, and for that reason mainly were useful as spiritual controls. She showed the great benefits that spiritualism had conferred upon humanity; how it was daily drawing them to higher and nobler planes, and gradually eradicating crime and immorality. In short, her address was perfect, considering her recent development as a speaker.

The Ladies' Society for Psychic Culture is doing a good work, and meets Thursday afternoons of each Week, at 1.30. Lectures as usual every Sunday. REPORTER.

Is that so? THE BETTER WAY is determined to take the lead and therefore has placed its subscription price within the reach of everybody. Only $1.00 a year.

Brooklyn, N. Y.

The Brooklyn Spiritual Home Association which meets at Bradbury Hall, No. 300 Fulton Street, enjoyed a lecture delivered by Walter Howell, on Sunday evening, December 13th. Although suffering from indisposition he gave one of his best addresses, the subject being "The Lord thy God is a consuming fire." The speaker stated that in another place in the same book there was a passage which claimed "God is love," and the two statements were hardly reconcilable; that were rather paradoxical. And yet in other places it was stated that "The Lord thy God is a sun and shield," and again, that "Darkness is round about Him."

What men designate as God can not be comprehended, and yet it is the Absolute. It may with Emerson be regarded as the Great Over-soul, or a transcendental something, which is above, within, surrounding and permeating all things.

The heathen Parsee worships the fire, as the representative of the sun, which, in turn, by him is regarded as but a symbol of that superior light which we call God. Fire in all ages has been regarded as the purifier of the world, and from its debris is produced the beautiful flowers of our earth. Fire has been regarded as the most terrible destroyer, as well as purifier, and yet in its destructiveness it is often of great service. Without it the pioneers of this country could not have cleared the soil, and the great fire of London and in the city of Chicago served to remove the unsightly, unhealthy structures covering the burned space, giving the opportunity for the erection of a better class of improvements.

The more thoughtful could never accept the theory of a burning hell, neither would such a fire as described by our orthodox brethren affect a spirit at all, hence we assume, if God is a consuming fire, it must be a fire of love, and not the fires of hell, as some would have us believe.

The more exalted is our ideal of God the more are we purified and prepared to bless and comfort each other.

The mission of Spiritualism to the world is the mission of love. Let us reclaim, uplift and bless our fallen brothers and sisters, and thus prepare ourselves for a life of usefulness in the ages to come. Fraternally,

DANIEL COONS.

The Brooklyn Progressive Conference had a good attendance on Saturday, December 12th. The meeting being opened at 8 o'clock sharp, and President Bogert presided.

Dr. Weeks, the first speaker of the evening, entertained the audience with remarks on Materialism and its relation to spiritual philosophy and phenomena, ending with the poem "Just as I Am."

Mrs Adah Foye, having arrived in the interval, was called on by the president to speak, but said that she had come to listen. The continued applause of the audience, however, and the general desire expressed to hear Mrs. Foye, brought her to the platform, and made pleasant and appropriate remarks, expressing her approval of holding Saturday night conferences, and assuring the friends that it gave her the greatest of pleasure to meet with them and interchange not alone the thought, but also personal magnetism.

Our good mother Walton, coming forward, made a few touching remarks concerning the good feeling, the harmonious action, and the work done by our conference, especially commending the policy of putting aside hair-splitting arguments, and pertinently asked if we do not stand together and help one another, who shall; and what would Henry Ward Beecher have done during his trial had not his congregation sustained him?

Mrs. L. J. Weiler, president of the Home Auxiliary, asked for the united efforts of all the members and visitors to the conference for our coming fair, and requested them to send in donations, to attend, and to give us their help, in whatever way they were able; for we needed the help of every one interested in the erection of a home for mediums.

Mrs. Whittum, a Bostonian, also spoke in favor of the fair, and promised to donate her share in bona fide Boston baked beans.

Mr. Charles R. Miller, again favored us with messages from Thomas Starr King and Dr. Fishbough. Mr. King's message dwelt mainly on the movement of the present day in the spiritual ranks, maintaining this movement was able to correct abuses, regulate manners, guide the erring into the path of virtue, and assimilate the purity of spirit with the crude conditions of earth life.

Dr. Fishbough spoke of the work done in the different conferences, mentioning the one of Williamsburg, Brooklyn, E. D., in which he was most interested while in earth life, but even more so since he has been in spirit life. He regards the conferences as the preparatory schools for the greatest movement of the present day.

Mr. George Deleree spoke briefly on the beauties of material and spiritual life.

Mrs. Crall, being called to the platform, gave a very interesting sketch of her own life, and then under control gave several tests, which were nearly all recognized.

Captain Dye, the last speaker, gave a complimentary and detailed account of a seance he had attended the week previous with Mr. Wm. S. Davis as the medium. E. F. K.

Columbus, O.

Mrs. Seery, of Dayton, the trumpet medium, has just closed a series of seances, held in the parlors of Mrs. John A. Sarber, 242½ South High Street, this city. Her work has been characterized by the most wonderful manifestations, the tests, at times, being most marvelous. Mrs. Seery's controls are Dr. Sharp and a well known young lady, of Cincinnati, calling herself "Katie." Dr. Sharp, while in the flesh, was a resident of Evansville, Ind., where he practiced medicine for a number of years. He was not only successful in his profession, but won the esteem and confidence of that community, and when he passed over was deeply lamented by all who knew him. He has been in the spirit world about forty-five years. The lady referred to was the accomplished daughter of a prominent citizen, of Cincinnati, and entered the spirit world about twelve or fourteen years ago. She was highly educated, of most engaging manners and the sweetest of dispositions, the pet of her own household, and the favorite of all who knew her. She came to Mrs. Seery shortly after her transition, and claims to have developed largely in spirit since her departure from earth life. Clearness and distinctness mark her communications. One of her songs, composed in the spirit world, which she entitles, "The Parting Words from Mother," is of a tenderness that goes to the hearts of her hearers, to remain with them a perpetual joy.

During Mrs. Seery's stay of three weeks believers have been more comforted than on any other occasion. One of the tests occurred with a family named Shauweker, a part of which lives in this city and part in the city of Chicago. Two brothers had agreed that if one passed over he should give the one who remained evidence of his continued existence, and that there might be no possibility of doubt. Therefore a special test was agreed upon. One brother went into the spirit land, and the other waited anxiously for the fulfillment of the promise. When Mrs Seery arrived the family here telegraphed the mortal brother in Chicago to come on and seek the evidence of a future life, or prove the fallacy of Spiritualism. He came, and sought the seance. The testimony he received was of the most convincing character, yet a doubt lingered in his mind. He asked Mrs. Seery if the same manifestations could be given in a place other than the parlors of Mrs. Sarber. She replied, "certainly, if the room is properly prepared, but I think that it is unnecessary to go elsewhere." But the writer remarked to Mrs. Seery, "you had better go, and thus remove the last doubt." Accordingly a room was prepared in the Shauweker homestead, and then Mrs Seery went. The family formed the circle, and the manifestations were good and the tests perfect. The brother who had passed over came and gave the most indubitible evidence of his existence in the spirit world, and named the test which had been agreed upon. The last vestige of doubt was swept away, and the family accepted the truth without question or fear.

Other equally pronounced evidences were adduced, removing all doubt from those who attended. JOHN A. SARBER.

On Sunday last the Spiritualists of Columbus listened to one of the best lectures on Spiritualism that has ever fallen to their lot to hear. The speaker was Professor Lashbrooke, of Cincinnati, and proved beyond a doubt that the philosophy of Spiritualism is a sublime truth, and can be proven by science. He was listened to attentively throughout, and Spiritualism has an able defender in Professor Lashbrooke. This is his second lecture, and the universal verdict of those interested in the cause of truth is that great things may be accomplished during his stay with us.

Yours, VINDEX.

Detroit, Mich.

Perhaps a line from Detroit may be welcome, especially as all I have to report is of a pleasant character. The People's Progressive Spiritual Society is particularly fortunate this month in the engagement of that young mediumistic little giant, of Newburyport, Mass., Oscar A. Edgerly. The golden opinions he won in the East are being repeated here, and the two Sundays on which he occupied our rostrum have already made him one of the most popular spiritualistic workers who have visited Detroit. Our only regret is that we can not retain his services beyond this month, but it is impossible, as he is engaged at Duluth, Minn., for January. He is earnest in his work, a gentleman in every way, scholarly, both normally and in trance, and has awakened effectually the interest in our work, which, for the past two months, showed signs of flagging. He is a trance speaker, being used as an instrument by various controls, all of whom are scholarly, logical and powerfully magnetic in their influence upon the audiences, eliciting frequent applause. His tests are also unusually satisfactory, being fully recognized almost without an exception. Any society will be favored that secures his services. He has certainly won a warm place in the hearts of our people. His home address is Newburyport, Mass. During this month letters may be forwarded to my address, 28 Seltz Block.

Professor A. B. Ormerod is also doing a good work here, holding Sunday afternoon meetings at Fraternity Hall, where he has given many remarkable tests.

The many friends of Mrs. Ireland in Cincinnati will be glad to learn of her continued success here. Her mediumship is recognized as of a high order, and she has gained a large circle of personal friends by the earnestness and manifest sincerity of her work.

The outlook for Spiritualism in Detroit is much brighter than a year ago. The hall occupied by our society is the best in the city, and our audiences are increasing.

Fraternally, J. R. SANFORD, Pres't,

Sunday evening, December 6th, at Rowe's Hall, 263 Michigan Avenue, Mrs. Lena Bible, resident here, held the first of a series of meetings which she will conduct through the winter at such times as her services are not in demand abroad. These meetings consist of lectures on Spiritualism and reform topics, answering questions propounded by her auditors and test-giving.

Last Sunday evening her lecture was based on some misconceptions of the teachings of Spiritualism, finding lodgment in the minds of even some Spiritualists, as to the forgiveness of sins, the God-idea, etc., and explained them with much ability, also touched upon the condition of the Church to-day, and its failure to strike at the root of the evils and remedy them. She was listened to with deep and unswerving attention. Her manner is self-contained, graceful and pleasing, with a good flow of language. Questions were answered logically, showing the ability of her controls to grapple with the varied subjects. Her tests were clear and recognized without exception, names being correctly given. A wonderful test was given to a gentleman—a perfect stranger to the lady, as he himself declared in acknowledging the test. The Spirit's name was Samuel, and his appearence fully described while the spirit was visible. The medium said it was the gentleman's old bandmaster. Said spirit showed the medium some particular home conditions, which were satisfactory and pleasing to the recipient. All were highly entertained by the entire exercises of the evening, and a number of skeptics were enthused by the tests.

C. H. EATON.

Mrs. Nellie S. Bade writes that Detroit is blessed with three regular Sunday meetings, at which the best talent the State affords is presented, both in the line of lecturing and test giving. She also admonishes mediums to work in harmony with each other, as it is the best ground-work for the success of Spiritualism as a cause. Mrs. Bade has also been lecturing in Lansing during this month.

Atlanta, Ga.

Time, with swiftly flying feet,
Pushes wildly on
To take its place with other years
In their long sleep.

We again stand at the close of the old year, and as we watch the throbs of its departing days, we recall the many blessings it has given us, and remember with regret what has caused us pain. And looking back over the work accomplished in the field of Spiritualism, we are sorry that more has not been done in the harvest. But we see the progression is making strides in every department of the work. Our writers and lecturers seem to work with new strength and new thoughts. No longer are they satisfied with the wishy-washy stuff which once was claimed to come from the spirit world. They now delve in the rugged rocks of science and give to us the unalloyed metal of truth that is graven by nature on the rocks and stones as science advances. Thinner grows the veil between the two worlds, and spirit hands bridge the chasm. Now we stand so near that we no longer sigh for "The touch of a vanished hand and the sound of voice that is still," for it is now our privilege to enjoy our spirit-blessing.

But I have digressed. I began to tell you about our society and how we are progressing in this part of the spiritual vineyard. Cold and disagreeable weather has somewhat cooled the ardor of some of our members, still we have much to be thankful for. We have such a nice, cosy hall and very good audiences.

Brother Ladd is just out-doing himself as a worker and speaker. Sunday night he spoke from subjects given by the audience. His exposition of the different subjects was beautiful, and he spoke as if his lips were touched by heavenly fingers.

Our mediums are working very quietly under the mediums' ban. But they are doing good work, as there are many anxious investigators. Mrs. Lynn, one of our test mediums, is a healer. To all who are overshadowed with the Christ-spirit should be given this gift. How often, as we stand by the bedside of the sick, our soul yearns to say "arise and walk," and to the troubled, "peace be still."

Our election of officers for the coming year is the next thing of interest, and when you again hear from us, we will know who yields the scepter. Angels bless THE BETTER WAY.

MRS. FANNIE HALL, Cor. Sec'y.

St. Louis, Mo.

Enclosed please find a clipping from the "St. Louis Globe-Democrat" of Monday, December 14th.

"The Ethical Spiritual Society, which has been holding meetings every Sunday at Howard Hall, corner of Olive Street and Garrison Avenue, for two years past, has been dissolved, and a new organization was formed yesterday. The society is made up of the Spiritualists of this city, numbering among its members many of the most prominent members in St. Louis, such men as Judge Thomas J. Portis, Mr. T. B. Wilson, Capt. E. W. Gould, and I. F. Wiggins being the leaders in the movement. The tenets of the Spiritualists are quite broad in character, the preamble of the constitution adopted yesterday setting forth that they believe that a recognition and cultivation of the spiritual nature of man and the development and growth of his spiritual consciousness constitute the best remedy for human ills, whether social or political, moral or religious, physical or spiritual. For the purpose of aiding each other, and those who may hereafter join them in such recognition, development, and cultivation. The society was organized under the name of the St. Louis Spiritual Association. At last night's meeting the following Board of Directors was elected for the ensuing year: Mr. M. S. Beckwith, I. F. Wiggins, T. J. Portis, T. B. Wilson, E. W. Gould, M. Goetler, and A. M. Weiss. The board immediately convened and elected the following officers; M. S. Beckwith, president; I. F. Wiggins, vice-president; F. C. Ritchie, secretary; M. Goetler, treasurer.

The best lecturers in the spiritual field will be secured for next season, two well-known teachers having already been arranged for, Mrs. Anna Orvis and Mr. Moses Hull, of Chicago, being engaged for January and February respectively. The lectures will be given in the same hall. The old management will retire at the end of the year, the new coming in with the new years. Mrs. Adah Sheehan, of Cincinnati, is now delivering a course of lecture at the hall on Sunday morning and evening.

F. C. RITCHIE, Sec'y.

Williamsport, Pa.

A correspondent informs us that through the presence of Mrs. Cutler in that section of the country a revival among the believers in Spiritualism resulted in organizing a society and converting quite a number of unbelievers to the new philosophy. The first meeting was advertised to take place on Sunday afternoon at K. of L. Hall, 36 East Third Street, and a large gathering of the people of both sexes from all ranks of society, both religious and secular, was the result. Mrs. Cutler then delivered a stirring address on Spiritualism, elucidating its phenomena and philosophy, and gave a practical illustration of its phenomena at the close of the lecture through spirit tests and psychometric readings.

A number of believers remained for organization of the society, and after some talk on the subject the following officers were selected: President, J. J. King; Vice-president, Morris Kelley: Recording Secretary, Mrs. L. R. Chase; Treasurer, Mrs. Morris Kelley; Trustees, James R. Powell, Mrs. M. W. Powell, T. J. Trapp, and J. G. Byers.

There was some trouble about selecting a name for the society, as it was desired to give it as broad a title as possible. Finally this title was agreed upon: "The First Liberal Spiritual Society, of Williamsport, Pa."

Mrs. Cutler said she was more than pleased with the success of the movement here, and President King stated that they would get a hall to meet in and would have some of the best speakers in the country here in the future. The after-meeting then closed, and Spiritualism will be boomed in Williamsport from now on.

Providence, R. I.

Mrs. Ida P. A. Whitlock, of Boston, formerly of Providence, lectured afternoon and evening before the Providence Spiritual Society on Sunday, Dec, 6th. It is said that "a prophet is not without honor save in his own country." Not so in this case, as was manifest by the large audiences which greeted her at both sessions. In the evening many were obliged to stand during the entire service. She was greeted in the kindest manner, and during the session she held the closest attention of the audience. The lecture in the evening upon "Embodied life and its attributes," was scientific, logical and interesting. Her work at Providence was a good one, as was remarked by the audience as they left the hall. After each lecture she gave psychometric readings from articles laid upon the desk before she went into the hall. A word must be said about this. She does not read from articles which are laid upon the desk, because she would rather not know anything of the ower of the article. Her readings were all pronounced correct, some of them being very finein detail. Besides reading from articles she gives clairvoyant delineations, and in this, too, she is excellent. May she continue to work for the cause of truth when just such logical speakers are needed. A LISTENER.

Weldon, Ill.

In behalf of humanity, and the good instruments through whom the loved ones gone before are voicing the truths of immortality, I desire to make mention of the important work done here through the mediumship of Mrs. A. E. Kibby, who has been with us some two months. During that time she has given us eight very acceptable lectures, and after each lecture tests that were appreciated. Many doubters were convinced of the great truth of continued existence after death, while others were made to rejoice and feel that a starving soul had been fed with nourishing food. Mrs. Kibby hardly needs commendation, but would say to all not to fail when an opportunity presents to hear her. Long may she live to voice spirit messages to a hungering world.

MISS BELLE BARNES, Sec'y.

Peoria, Ill.

The meeting of the Peoria Progressive Association, Sunday, December 13th, Dr. Allen, of Springfield, O., was the speaker of the evening. The annual meeting took place on Saturday, December 12th, at which the following officers were elected to serve the ensuing year: Dr. H. C. Nick, President; Mrs. M. Honenden, Vice-president; Mrs. Stephens, Treasurer; Mr. Davy, Secretary; and Mrs. Dr. Kenyon, Mr. Elsworth, and Mr. B. Drayshaw, Trustees. The four officers and three trustees constitute the board of directors. Mrs. Elsworth is at present serving the society. She can be addressed at 1007 State Street, Peoria, Ill.

DR. C. T. H. BENTON, Ex-sec'y.

THE SAFE SIDE.
A THEISTIC REFUTATION OF THE DIVINITY OF CHRIST.
BY RICHARD M. MITCHELL.

It is a theory with churchmen that the divinity of Christ, and the system entailed upon it, has met and overcome the works of vast numbers of unbelieving writers. But a slight review of the past 1,900 years will show that until recently a condition existed that made the publication and circulation of such works an impossibility. The endless contentions over that subject have all been upon questions within their own system. They have mistaken much of their own loud noise for that of enemies that did not exist. The very little that has been written within the last 100 years has been quite successfully suppressed, and even now looks inimical to ideas that are supported by the deification of credulity, are sold under great difficulties. Those outside the Christian system, and consequently outside the haze of the inherited ideas that envelop it, will find that a knowledge of human nature throws a flood of light upon the origin of that religion in the time of Christ, and upon the motives that actuated his adherents. The whole is more a study of the mind than a study of religion.

The assertion that Christ was the Son of God enforced an explanation of the phenomenon of his birth and the reason for his coming. Christian doctrines are based upon these explanations and these unavoidable logical conclusions. These explanatory doctrines have not the least bearing upon any question of ethics. Much of the service which religion should render appertains more particularly to the faculty of honor. The Church does not discipline its members for breaches of honor, but directs its efforts to a mere matter of sentiment. It can not be shown that these explanatory doctrines and sentimental requirements do not cost the people of this country over five hundred million dollars yearly, and if the system supported at this enormous expense can not admit of adverse disclosures, then the truth lies in such disclosures and the suppression of a knowledge of them is a fraud.

The question of the divinity of Christ is not one of harmless indifference on its negative side. The Church itself causes the very evils it professes to correct. Its feeble, sentimental requirements operate as a license to wrong-doing. Not only for the needs of workmen, but for the general good it has become imperative that public works be greatly extended, and for this we must have the money intercepted by the Church. The discipline it intercepts is even a more serious evil.

The field occupied by THE SAFE SIDE is altogether new, even the subject is an old one, and the book has interested readers to a degree that is flattering in the extreme. The descriptive pamphlet of this book conplimentary letters by Andrew D. White, LL. D., LH. D., Ex-president of Cornell University, Professor Hudson Tuttle, published in THE BETTER WAY, Professor O. B. Frothingham, Boston; Judge Henry Booth, Chicago, Chicago Times, Boston Investigator, Christian Register, Open Court, Chicago; Unity, Chicago.

THE SAFE SIDE is bound in cloth, containing [illegible] pages and is divided into twenty-one chapters, as follows:

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Women's Department.

Written for The Better Way.

The Lesson a Lily Taught.

MRS. CELIA LOUCKS.

Beautiful lily a lesson you teach,
With your glistening cup of snow;
You teach us that love,
From bright spheres above,
Envelopes each mortal below.

You teach us that purity wears no cloak,
Its power no darkness can bar;
Oh, lily-bell, shine,
Thy message divine,
To human hearts near and afar!

The law that created thy waxen leaves,
Snow-white from the mouldering earth;
Is a law of God,
That sleeps in the sod,
And impels to a higher birth.

A lesson you teach us, oh, lily, fair,
A lesson you taught us of old;
A king's vestments rare,
Can never compare,
With the beauty thy petals unfold.

Responsive you bloom to nature's soft kiss,
'Tis given with tenderest care;
No poison of lust,
Doth crush back to dust,
And burden thy soul with despair.

And, oh, couldst thou speak, I would question thee
Of th' life that enfills thy white breast;
Of that mighty pow'r,
That shaped thee a flow'r,
In the bosom of earth's deep test.

I would ask if angels gather thy bloom
And thy fragrance on mortal shore;
When winter's cold blast,
Draws near thee at last,
And take thee where death comes no more.

"Consider the lily," we all can learn
A lesson within strong and clear;
And grow toward the light,
From error's dark night,
Till our sorrows shall disappear.

Written for The Better Way.

SWEET CHARITY.

LILLIAN L. WOOD.

"Seeing only the good and not the evil thereof." On opening my BETTER WAY of October 24th, the first words my eyes lighted on were these, "Rather extol the virtues of men than expose their vices." I could not help thinking how few of us possessed the divine charity that would prompt us to deal thus by our fellowmen. How prone human nature is to pretend to hide another's faults, by speaking of them in a friendly, pitying way, thus calling the attention of the people to them; where, if we could only have kept silent, the world would not have known that mankind was so full of foibles, and follies. Strange it is to me that often with the very best of intentions people make mistakes, if not malicious so much the better; even at the best it is pitiful to see how often a life is wrecked or a home destroyed by a few words carelessly dropped or maliciously spoken. That we all have faults it is useless to deny. But does it make us better to have someone constantly parading them before the people so that the world may see how unworthy we are of its confidence or love. I am afraid that it does not, because mankind loves the praise and trust of its fellowmen and not the censure and distrust. Then let me tell you what I believe. I believe that there is no man on earth, no matter how low he has fallen in the world's estimation, but has some good in his nature. I believe that this germ of good, properly fostered and cared for, will bring forth good fruit. I believe that the power that rules over all will in time show that I am right in believing this, and last, but not least, I believe that through the law of progression man will come in time to see his fellowmen's virtues and not his vices.

Written for The Better Way.

"CREATION"

VERMONTERS.

I was delighted and edified a few months ago in a June number Ladies' Department in which I am earnestly interested, to find from the pen of Myra P. Paine her ideas in an article entitled "Creation." This topic being at that time the subject of discussion in the household, of which I form a part, and of course a diversity of reasons and opinions existing. I was pleased and strengthened, however, to find at least one mind, and yet I think there are many, in harmony with my own.

To me there is no such thing as creation or, in other words, something can not be created that had not in some form a previous existence—something can not be made out of nothing. One of our household disputants says, "Mind created everything." "Mind created your table, your piano, your pictures, etc." Did mind create the wood, the metal, or any of the material found in the table or piano? Certainly not. The wood was, not long ago, a tree of the forest, and the metal was ore dug from the earth, each resulting from natural causes. The mind only changes the form and the position of these materials, the required union of which makes a table or piano. Nothing new has been created, all the material existed before, and is simply changed. The old watch that has for so long a time proved to many the only important factor, that of the watchmaker, I deny. I denominate the watchmaker, perhaps the principle, at least, the reasoning material by which the watch is constructed, but can the reasoning material, without the aid, the use of the unreasoning material, produce a watch? Certainly not. Each is a factor performing its part faithfully and importantly in construction and each one dependent on the other for expression. Another of our members positively asserts and believes that before, above, and beyond all intelligences is a grand central intelligence which governs, controls, and creates all else. Which intelligence is God, or nature, or great First-Cause, or what you like, but with no cause back of it?

My purblind senses fail to conceive or perceive of any such central intelligence, outside of, separate, and distinct from the elements, from humanity. I had supposed that space was limitless and that one atom was center as much as any other one, attracting and being attracted according to its size and solidity. Each subject to the centrifugal and centripetal forces, laws of gravitation, attraction and repulsion acting upon the primitive gaseous liquid, frozen or heated particles, which must have always existed, is to me sufficient and reasonable cause for the changes into worlds and system of worlds—wholly comprehended by the words evolution, development, accumulation, and growth.

Regarding the laws of evolution, another household opposer wants to know "Who is the evolver?" The principal evolvers of the plant kingdom are the air, the earth, the rain, and sunshine. The animal kingdom, including man, is also evolved through the same laws.

In the same paper is asked, "What good does Spiritualism do?" It seems to me that the good is immeasurable and I can but epitomize on the subject, for it is evident that the study of its principles will educate the ignorant and add to our faith knowledge; that it gives hope to the despairing; riches to the poor and lowly; comfort to the mourner and eternal life to the dying.

INTROSPECTION—CONSTRUCTION.

To the Editor of The Better Way.

In my humble opinion a harmonization of our forces can only be successfully carried out by the most advanced persons in our ranks. Persons who preach and talk much about organization are frequently the least fitted to put it into operation. It can never be brought by speculating or theorizing, or by the plans of one individual. There may be a movement in the spirit world for this effect; but those of earth who are seeking self-aggrandizement are in no condition to receive instruction from these celestial workers. When we are ready to have this made manifest to us it will be shown by those who have consecrated themselves wholly to live a noble and righteous life. Wherever we can find a person who has outgrown the love of self, and is willing to devote himself to the doing only of the good, then we may find one that is fitted to help bring in a true spiritual organization. We have many among us who think as I do in this matter, but they are obliged to stand in isolation as they can not go back to the Churches. For awhile some take up with Christian or Mental Science, but it is only another phase of phenomena or intellectualism. Sooner or later all learn that behind phenomena the real truth is found. Let us study self. To do this, however, we must close all outside influences and solicit spirit aid. The soul becomes its own true revelator, and its judgment is unerring. If we believe this, we shall heed not what another may say of us, but standing up in a true and divine self-hood, become a living power which can stand against all the pressure of ignorance and falsehood.

DR. SARA E. HERVEY.

Was It a Prayer?

By Alpine lake, 'neath shady rock,
The herdboy knelt beside his flock,
And softly told, with pious air,
His alphabet as evening prayer.

Unseen, his pastor lingered near;
"My child, what means the sound I hear?
May I not in the worship share,
And raise to heaven my evening prayer?

"When'er the hills and valleys blend,
The sounds of prayer and praise ascend."
"My child, a prayer yours can not be;
You've only said your A. B. C."

"I have no better way to pray,
All that I know to God I say;
I tell the letters on my knees;
He makes the words Himself to please."

—From the German.

Written for The Better Way.

AS A SPIRIT SPEAKS.

FLORENCE E. ALCOTT.

The following utterances by spirit "Hoolah," Mrs. A. M. Glading's guide, have been jotted down by the writer, and hereby present them to those interested in this bright little Indian spirit's wisdom and original sayings:

That love is the essence of all that is good and pure, and stands higher than mere platonic intellect. That the minister does not always tell all the truth at a funeral service. He says the spirit of this person is now at peace and rest, but "Hoolah" (from the spirit side) has seen this identical spirit, while the man of prayer and piety was dilating on its present bliss, trying its best to get back into its earth body again, and showing unmistakable evidence of anxiety and sorrow. That the spirit does not always leave its mortal envelope in precisely the same manner, and that she (Hoolah) took her departure from the side of her fever-stricken body, and for a time a little delay was caused by trying to separate her spiritual feet from its earth's environments. That she first gained her medium's full consent to be used as an instrument, promised to control no other, and has ever since fulfilled the contract, which stands as one of unbroken faith. That the time will come when her medium will radiate as a radical star in the spiritual constellation, for the truth of immortal teachings from the shores celestial. That the Spiritual Temple Association will ever hold its white banner upwards for the uplifting of humanity of every tribe and nation. That the Indian can never be held in bondage; he has in him an innate spirit for freedom, and in his pure state often excels many of his white brethren in living up to a useful code of morals. That the spiritual philosophy is gradually "making holes in the wall," as it were, in many churchianic institutions, so that they can not now claim an individual rank and file.

These are a few of the grand thoughts given by this noble spirit through her gentle and loving medium, Mrs. A. M. Glading

STRAY THOUGHTS.

Reform carried to a fanatical extent generates the crank.

The more truth that man realizes through his spiritual awakening the less of error he sees in his fellowmen. Fault finding is therefore an effect of mental or intuitive darkness.

The intelligent Spiritualist does not fear death nor the grave, knowing that one is but the birth of the spirit into real life, and the other the receptacle for his worn-out and useless material garment, the physical body.

A life æstheticism and spirituality naturally lead to a deistic belief, whether as a personality or a principle. Scientific knowledge in connection with such an inclination leads to a natural theology which accepts nature as a deity and makes this intelligent. Materialism without spirituality is degrading to the spirit or soul and leads downward in a spiritual sense, while Atheism makes the phenomenalist—cold, though self-reliant and which qualification compensates for a belief in a deific influence; for it constitutes action while others are planning. But faith is an intuitive supplication for light, and inspiration is the result, leading the recipient direct to the cause, and often outstripping the Atheist in the end in gaining a point.

THE ELECTRICAL ATOM.

At the recent dinner of the Institution of Electrical Engineers, London, Professor William Crookes, the president, said:

We have happily outgrown the preposterous notion that research in any department of science is mere waste of time. It is now generally admitted that pure science, irrespective of practical applications, benefits both the investigator himself and greatly enriches the community. "It blesseth him that gives, and him that takes." Between the frog's leg quivering on Galvani's work table and the successful telegraph or telephone there exists a direct filiation. Without the one we could not have the other.

We know little as yet concerning the mighty agency of electricity. "Substantialists" tell us it is a kind of matter Others view it, not as matter, but as a form of energy. Others, again, reject both these views. Professor Lodge considers it "a form, or rather a mode of manifestation, of the ether." Professor Nikola Tesla demurs to the view of Professor Lodge, but thinks that "nothing stands in the way of our calling electricity ether associated with matter, or bound ether." High authorities can not even yet agree whether we have one electricity or two opposite electricities. The only way to tackle the difficulty is to persevere in experiment and observation If we never learn what electricity is, if, like life or like matter, it should remain an unknown quantity, we shall assuredly discover more about its attributes and its functions.—Scientific American.

A LAMP WORTH $70,000.

The interior of the grand cathedral in the City of Mexico is, even at the present day, after having been successively plundered, most magnificent. It contains five naves, six altars, and fourteen chapels, which contain the bones of some of the viceroys and departed great men of Mexico. The Glory of the Cupola Virgin and revered saints were painted, says the "N. Y. Journal," by celebrated artists. A balustrade surrounds the choir, of metal so rich that an offer to replace it with one of equal weight in solid silver was refused. This weighs twenty-six tons, and came from China in the old days of Spanish dominion, when the richly freighted galleons of Spain sent their cargoes overland from Acapulco to Vera Cruz on the way to the mother country. The high alterwas formerly the richest in the world, and yet retains much of its original glory. It contained candelsticks of gold so heavy that a single one was more than a man could lift, chalices, cruets, and pyxes of gold encrusted with precious metal studded with emeralds, amethysts, rubies, and sapphires. The statue of the Assumption (now missing) was of gold, ornamented with diamonds, and is said to have cost $1,000,000, writes a correspondent. There was a golden lamp, valued at $70,000, which it cost at one time $1,000 to clean, but according to a French writer and the joke is his the liberal troops cleaned it for nothing, and it has not been seen since.—Memphis Avalanche.

The concurrence of every fortunate circumstance can not produce happiness, or even tranquility.

MEETINGS.

Boston—Dwight Hall, 514 Tremont street, opposite Berkeley. Spiritual meetings at 2:30 and 7:30. Mrs Dr. Heath, conductor. Office, Hotel Simonds, 257 Shawmut ave.

Berkeley Hall, corner Berkeley and Tremont streets. Public meetings every Sunday at 10.30 and 7.30 p m; instruction in spiritual science Tuesday, Thursday and Saturday at 7:45 p m.

First Spiritual Temple, corner of Newbury and Exeter streets. Meetings every Sunday at 11 a m and 2 45 p m; Wednesday evening social at 7.30. T. H. Dasham, Jr., secretary, 177 state street.

Eagle Hall, 616 Washington street. Spiritual meetings at 10.30, 2:30 and 7:30. F. W. Mathews conductor.

Alpha Hall, Essex street; services every sunday at 10.30 a m. 2.30 and 7.30 p m; also Thursday, 2 30 p m. Dr. Ella M. Higginson, 61 Clarendon street, conductor.

Rathbone Hall, 694 Washington street; meetings every sunday at 2 30 and 7.30 p m.

The Ladies' Industrial Society meets weekly Thursday afternoon and evening, cor Washington and Dover streets. Mrs. Ida P. A. Whitlock, president; Mrs. H. W. Cushman, secretary, 7 Walker street, Charlestown, Mass.

Brooklyn, N. Y.—The Brooklyn Progressive spiritual Conference meet at Bradbury Hall 290 Fulton street, every saturday evening at 8 o'clock. President, Sam. B. Bogart.

Spiritual meetings at Bradbury Hall every Sunday evening at 8 o'clock. S. B. Gordon, President.

The Ladies' Home Auxiliary meets every Friday afternoon at 2 o'clock at Bradbury Hall. Mrs Lucie J. Weller, President.

The Independent Club meets every Friday evening at 8 o'clock at Bradbury Hall, 290 Fulton st. where all are welcomed. Daniel Coons, Vice Pres.

Children's Lyceum meets sunday afternoon at [illegible] o'clock at Bradbury Hall, 290 Fulton street.

The First Brooklyn Society of Spiritualists holds services every Sunday morning at 10.45 evening at 7.45, at Conservatory Hall, corner Fulton street and Bedford avenue. W. J. Rand, sec'y.

Buffalo, N. Y. The First Spiritual Society meets every Sunday in A. O. U. W. Hall, corner Court and Main streets, at 2 30 and 7.30 p m. Wm. F. Pfeiffer, president, H. Eaton, secretary, 2[illegible] Franklin street.

Cincinnati, O. The Psychic Research Society meets every Sunday afternoon at Douglass Castle Hall, northwest corner Sixth and Walnut, at 3 o'clock. Admission free. Good speakers.

The Society of Union Spiritualists meets at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10:30, and in the evening at 7:30. Good speakers and music. Morning services, free; evening, 15 cents.

The Spiritual Progressive Society meets at Engler Hall, 67 Marshall avenue, Camp Washington, on the first and third Sunday of every month.

People's Spiritual meetings every Sunday, 2.30 p m, at the American Health College, Fairmount. Good music. Free admission. Free discussion. All come.

Chattanooga, Tenn.—The First Spiritual Church meets every Sunday at 7.30 p. m., at Poss Hall, 829 Market street. R. E. Hunter, secretary.

Chicago, Ill.—P. O. S. A. Hall, corner of Washington boulevard and Ogden avenue, Mrs. Cora L. V. Richmond, speaker, at 10.45 a m and 7.45 p m.

The People's Spiritual Society, under the supervision of Mr. Jenifer, will hold services at Bricklayer's Hall, 93 South Peoria st., at 2 30 p m.

Services each Sunday at 2 30 and 7 30 p m at 651 West Lake st. A. H. Williams, president.

The First Spiritual Culture Society of Chicago will hold a meeting at 2.30 p m in the hall 11 North Ada st.

The Philosophical Spiritual Society meets at Arlington Hall, Indiana ave. and Thirty-first st., at 10.45 a m.

The First South Side Spiritual Society will hold services at 77 Thirty first street, at 2.30 p m.

Chelsea, Mass.—The spiritual Ladies' Aid hold meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Mrs. L. M. Dodge, secretary.

Clinton, Iowa.—The First Spiritual Society meets every Sunday at 7 p. m., in Good Templar's Hall, Fifth avenue. Mrs. B. E. Shaw, prest.

Dayton, O.—The First spiritualist society meet every Sunday in Grand Army Hall, 25 and 27 N. Main street, at 10.30 a m and 7:30 p m. Good speakers, seats free. Wm. E. E. Kates, secretary, 120 West Fourth street.

Detroit, Mich.—The People's Progressive Spiritual society meets every sunday at 10.30 a m and 7.30 p m, at 90 Miami ave.

Grand Rapids, Mich.—The Union Society meets every Sunday evening at 7.30 in Kennedy's Hall.

The Progressive Spiritualists Society meet every Sunday at 10.30 a.m. and 7:30 p.m. at Elks Hall, 78 N. Ionia street. Also on Thursday night at 7:30

Mrs. E. F. Josselyn, Pres.

Haverhill, Mass.—The Mediums' Order of Beneficence meets every Friday evening in room 11, Tilton Building, 46 Merrimack street. All are welcome.

Indianapolis, Ind. The Mansur Hall Association of Spiritualists meet every sunday at Mansur Hall, corner East Washington and Alabama streets, at 3 and 7:45 p m.

The Indianapolis Association of Spiritualists meets every Sunday morning at 10:30 and in the evening at 7.45, at Lorraine Hall, cor Washington and Tennessee streets.

Louisville, Ky.—The First spiritualist church meet sunday at 11 a m, 3 and 7 p m, at Mt Euclid Hall, West Jefferson street above seventh.

Liberal, Mo.—The Spiritual Science Association meet every Sunday evening at 7:30 and on Wednesday night; Ladies' Aid every Saturday afternoon.

Los Angeles, Cal.—The Los Angeles Spiritual Society holds meetings Sunday afternoon and evenings in G. A. R. Hall, 609½ S. Spring street. Alfred R. Street, president, H. C. O'Bleness, sec'y.

Minneapolis, Minn.—The First Spiritual Society holds services every Sunday morning and evening at Odd Fellows hall, 12 and 14 Washington Ave., North, at 10.30 a m and 7.30 p m.

The Washington Union Spiritual Society hold services Sunday morning and evening at 2[illegible] 2nd avenue south. Mrs. C. D. Pruden, Pres.

Minneapolis Progressive spiritualists meet every Sunday evening at 7:30, at 621 Hennepin avenue. Lecture and tests. Miss A. A. Judson, Pres.

Milwaukee, Wis.—Liberal Club meet every Sunday evening at 216 Grand avenue.

National City, Cal.—The First Spiritual Society of National meets at Griffith Hall, corner of Fifth Avenue and Eighteenth street, at 10 30 Sunday mornings and Tuesday evenings at 7 30. Lyceum 9.30 Sunday mornings. Mr. Herbert E. Dimock, president; Mrs. Mary L. Dimock, secretary; Mr. P. Griffith, conductor of Lyceum.

New York City.—The First Society of Spiritualists convenes every Sunday at Carnegie Music Hall Building, Seventh Avenue between 56th and 57th streets, entrance on 57th street, at 10.45 a m and 7.45 p m. Henry J. Newton, President.

The People's Spiritual Meeting every Sunday evening at Mrs. Morrell's parlor, 151 Lexington avenue. Mediums' meeting Tuesday at 8 p. m.

The New York Psychical Society meets every Wednesday evening at 114 W. 14th st. Speakers and mediums always present. The public invited. J. B. Snipes president 28 Broadway.

The Society of Ethical Spiritualists meets every sunday at Knickerbocker Conservatory, 44 west 14th street, at 10.45 a m and 7.45 p m.

The Spiritual Research Society meets Sundays at 2 30 and 7 30 p m, for the discussion of Spiritualism, Theosophy, and all psychical questions. Mr. J. W. Fletcher and other prominent speakers will appear at each session.

Arcanum Hall, 57 West Twenty-fifth street, N. E. corner Sixth Avenue. Spiritual services held every Sunday at 3 and 8 p. m.

New Orleans, La.—The New Orleans Association of Spiritualists meet at their hall 89 Camp street, every Sunday evening at 7.30. J. W. Allen, President.

Oakland, Cal. The Mission Spiritualists meet every Sunday at Native Sons' Hall, 913 Washington street, at 2 and 7.30 p. m.

Omaha, Neb.—First Society of Progressive Spiritualists of Omaha holds meetings every Sunday at 2 p. m., at Marathon Hall, corner Twenty-fifth Avenue and Cuming street. Mrs Julia E. Montgomery, president; Geo. O. Richardson, secretary.

Philadelphia, Pa.—The First Association of Spiritualists meet every Sunday at 10.30 in the morning and 7:30 in the evening at the corner of Eighth and Spring Garden. Joseph Wood, Pres.

Keystone Spiritual Conference meets every Sunday afternoon at 2.30 at the northeast corner Tenth and Spring Garden st. J. S. Rowbotham, Pres.

The Second Association of Spiritualists meet at their church on Thompson street below Front every Sunday 2.30 p. m. Conference and Lyceum

Wm. Abbott secretary.

Fourth Association of Spiritualists meets every Sunday evening at 7.30 at Keystone Hall, Third and Girard ave. Mrs. M. Brown, Pres.

Pittsburg, Pa.—The First Spiritualist Church of Pittsburg has lectures every Sunday morning at at 10.45 and in the evening at 7.45. Children's Lyceum at 2 p. m. at their hall, 6 Sixth street. J. H. Lohmeyer, sec.

Peoria, Ill. The Peoria Progressive Association meets every Sunday evening at 7 30 at Union Hall, corner Main and Madison streets. H. C. Nick, president. Dr. C. T. H. Benton, secretary.

Santa Cruz, Cal. The Unity Spiritual Society holds meetings every Sunday at 11 a m and 8 p m, at Beulah Hall over Santa Cruz Co. Bank, Pacific Avenue. Sociable every Wednesday evening.

Salt Lake City.—Progressive Spiritualists Society meets every Sunday evening at 7 30 at the Temple of Honor Hall, Main street.

St. Louis, Mo.—Ethical spiritual association meet at the hall corner Garrison ave and Olive st Sunday at 2 30 and 7.30 p. m. Ladies' Aid every Friday afternoon at 1.30.

Washington, D. C. The First National Association of Spiritualists meets in Grand Army Hall, 1412 Pennsylvania avenue, every Sunday, from October till June, at 11 a. m. and 7.30 p. m. Lyceum at 10 a. m. Geo. A. Hall, secretary.

Westboro, Mass. The Medium's Order of Beneficence meets every Friday evening in Henry Hall. Mediums specially invited. All investigators are welcome.

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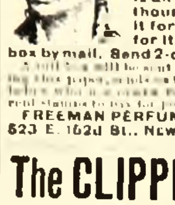

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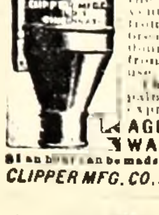

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Written for The Better Way.

TOPICS OF THE TIME.

CHARLES CROMWELL.

What is to be treated as fundamental in Christian doctrine? This question is answered in its way by the Rev. A. J. Gordon, who, amid all the conflicting and remodelled opinions of the day, still holds the fort for the ultra belief "that they in the flesh can not please God." "What essential truths stand related to the hardships of Adam as the progenitor of the human race? The doctrine of the inherent and hopeless depravity of our human nature; the doctrine of the absolute necessity of a new birth, whereby we become 'partakers of the divine nature.' Then these two doctrines of degeneration in Adam and the regeneration in Christ involve two other doctrines as their necessary corrolleries, namely the doctrine of the hopeless and eternal perdition of the soul for all who pass out of the life unsaved, and the doctrine of a literal bodily resurrection at the second coming of Christ for all those who have been regenerated, that by the reunion of the sanctified soul with the sanctified body man may be perfectly restored to the image of God. These doctrines we deem essential, since they follow logically and scripturally from our relations respectively to Adam and Christ." To which the "Christian Register" replies: "Fortunately, however, our relations to Adam have been so altered by modern science that we could as soon as accept a theology built on a soap bubble as one built on the myth of Adam's fall. Fortunately, also, our relations to Jesus do not not depend upon our relations to the mythical Adam or to the fiction of an everlasting hell, but are more ethical, spiritual, and fraternal." Might we not also remind the Rev. Gordon of the sublime passage in St. Luke xxiii, v. 34: "Father, forgive them; they know not what they do."

* * *

The action of Dr. Spalding, of Boston, was the subject of criticism by his Episcopal brethren on the Sunday following his announcement of his intention to leave that body and go over to the Roman Catholic Church. Dr. Spalding finds the Episcopal Church to be going astray by the large element of rationalism that is introduced into its ranks. The Roman Catholic Church, with its centralized authority, is to him a safeguard against the insideous and soul-destroying enemy—reason; and he has sought and found it in the refuge which he thinks he needs. Dr. Gushee, in speaking of Bishop Spalding's course, said that as regards the Catholic Church, we ought to be above jealousies. No one was less likely than he to go into the Roman Catholic Church; but he had found that there were many excellent things in the Roman Catholic Church, and he wanted to find it out. Just as in the same way, if his friends among the Unitarians were doing much to uplift and elevate the human race, he wanted to know that, too. He hoped that the Episcopal Church or its rulers would realize the seriousness of the situation, and take some early steps to prevent any more faithful, conscientious and troubled men being drawn out of it.

Rev. E. H. Perry, rector of the Episcopal Church of Cambridge, said that the ground which Dr. Spalding took, in common with the Roman Church, against the Anglican, was neither sound nor tenable; the reasons which he alleges for his change, even were they indisputable, were entirely insufficient without a strong mental bias and desire Romanward, to warrant his conclusion and action. I can not say God speed him from us, but I do say God guide and teach him; God lead him somewhere and sometime into the largeness of faith. God guide him in his life, in his new relations, if he must enter them, and at last, in his own way, into freedom and peace in believing, which I am certain is not in Rome, but is nearer the communion which he is receiving."

Rev. J. H. Van Buren, rector of the St. Stephen's Church, Lynn, in speaking of Bishop Spalding's course, thought there was without doubt a mighty movement of intellectual forces in the world to-day. Some of these forces clash with the articles of Christian faith. Men are venturing to use their reason, their minds, their intelligence; they are using their eyes and ears to good purpose. It is no part of the Christian faith to attempt to put a stop to that sort of thing. Nor is it the part of Christians to fear the results. Welcome every new discovery; every advance in knowledge; every useful invention! At the end of every search resides truth, and the truth belongs to God. Whatsoever be its voice, follow it for the truth shall make you free. If for a time some conflict ensues between what we have held and what we have learned, it is no part of the brave soldier to run away from the conflict. It is the part of faith to believe that the end will be peace, and that not one word of all God's truth shall fail.

Rev. A. E. George, of St. Mathew's Church, of South Boston, in treating the recusancy of the dishop, defined Protestantism and Roman Catholicism thus: "Protestantism is not everything, neither is Romanism. One is individualism, the other is autocracy, and often of a tyrannical kind. To be too Protestant brings your faith down to the level of fanaticism; to be Roman makes a martyr of your reason, and brings you to the oppression of superstition."

Is Bishop Spalding logical in his claims, and statements, and conduct? A man must be free or in bondage. As there is no intermediate stage between truth and dishonesty, so in the use of reason there can only be a complete use and exercise of it or denial—compulsory inaction. We think, honestly and strongly, that the position of Dr. Spalding in the Episcopal Church, denying as he did the use of reason rationally, and his remaining there, would have been inconsistent with his thought. A partial use of reason to him was leading astray, so there must be none at all. And yet what a use of reason! A last final effort of reason to plunge into a lethargic oblivious repose of reason. Strange, this, that in all matters between man and man, in all highest and noblest things, the use of reason should be exercised and its absence deplored; but that in our thoughts, aspirations, and life with the Infinite Father it should be deplored and condemned. What a piteous spectacle is an insane asylum—what a beast is in mortal dethroned from his high estate? And yet these creatures, pent behind bars, pinned to a circumscribed space, are victims of circumstance, subjects of our charity and pity. In the religious sphere what must be thought of the man who deliberately deprives himself of reason and sinks behind bars and into cells, lit up only with the gloomy lights of traditions, tapestried and pictured with skulls and bones of bygone days? In the broad charity of to-day, in the examples of Him whose life still casts a beneficent influence over this and coming ages, let us only say the action seems to be that of religious insanity. What Carlyle said of Sterling, let us quote here:

> No, thou canst not. What is incredible to thee, thou shalt not, at thy soul's peril, attempt to believe! Else whither for a refuge, or die here. Go to Perdition if thou must, but not with a lie in thy mouth; by the Eternal Maker, No!

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To the Editor of The Better Way.

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O. W. HUMPHREY.

I heartily champion the position taken by Hudson Tuttle in the discussion between him and Fiat Lux. Hudson Tuttle says aright when he affirms that the down-trodden masses should be represented side by side with the millionaire at the coming World's Fair.

My indignation becomes inflamed when I note the false ideas of Fiat Lux. "Executive ability," forsooth! Nero had "executive ability" when he set Rome in flames. There has been too much executive ability in the world of the wrong sort. It is not the "executive ability" of such men as Jay Gould that has placed in their hands the enormous wealth they possess. No! It is cunning ability to extort from others. Everyone knows it. Read a late number of a prominent magazine, under the heading of "American Gamblers," for information regarding Jay Gould and the class he represents. My feelings are deep on this subject, for I have personal reasons therefor.

I, who by birth belong to the class which Fiat Lux strives to uphold in their dominancy over the masses, know what it is to feel the crushing force of iron-handed poverty. I, in whom it was endeavored to inculcate the doctrine of selfish arrogance over my brother man, that might and not right should rule—the outcome of materialistic thought—and who was driven thereby to madcap folly when a youth, which folly led me to know the lives of the humble poor in all its phases; I, who know from personal observation of the festering cesspools of large cities, where vice and crime and misery reign triumphant, and which blots on civilization philanthropists of all sects at this moment are unitedly making efforts to do away with as they would a grievous sore on the body. I denounce your doctrine as false.

Did the immortal Charles Dickens believe that the simple poor were ordained of God to suffer cruel agony in order to bring out the God in their natures? Read his works and see! He will tell you that it brings out the devil in their natures. Did the rack and screw and gibbet and chains and flames of mediæval "executive ability" bring out the God in human nature? No, Fiat Lux; you are wrong! Go read the story of the first French revolution, when the nobles, with their "executive ability" and mailed hands, forced the peasantry—the Jacks they were called—down, down, till human nature could bear no more, and they arose from their degradation and deluged the land with blood.

Such false doctrine as yours, Fiat Lux, must go down before the on-coming brotherhood of man. Executive ability has been crushed out of men and women who were not strong and cunning enough to hold their own against those who usurped their rights. The workingmen of the world are standing shoulder to shoulder in the hand-to-hand fight for their liberty and their rights. It is the "executive ability" of their employers that seeks to enslave them by long hours and small pittance. According to your doctrine they should be content to remain as they are. Nay, worse; "executive ability" would never rest till it had ground them beyond any vestige of manhood and womanhood, for the working-women of the world are asserting their right to gain an independent livelihood.

How can you, Fiat Lux, claim the title of Spiritualist and spread such wrong ideas on the page of its representative journal? Does no good angel whisper in your ear: Be one of us, brother, and not against us. The dram-seller, the usurer, the hypocrite, the wolf in sheep's clothing, the unprincipled man of all classes, believe indirectly in such doctrines as yours.

I, who has labored as a mechanic because I believed that—

> The honest man, tho' e'er are poor,
> Is king o' men for a' that,

And who knows by bitter experience the wrongs the poor endure, and who has striven to reach a point where I could use whatever executive ability I might possess to assist in eradicating the evils of our present social system; I, who might have been borne away by the glitter held up before me of a luxurious life and pampered body, instead of which I carry a weak and sickly frame, the marks of the conflict through which I have gone, but which I regard as an honorable memento of the struggle of right against might. I shall fight as long as breath remains in my body against you and your class, for I spring from that class and know the secret springs of your motives and principles from A to Izzard.

Fiat Lux, your *nom de plume* has a Romanish smack and sounds not good; come out from behind your ambuscade and show your colors. "Man's inhumanity to man makes countless thousands mourn," writes the poet. It is the selfishness of man that makes the misery of the world—not nature.

All hail! to Hudson Tuttle as the representative of Spiritualism at the World's Fair, who says with Robert Burns:

> Then let us pray that come it may,
> As come it will, for a' that,
> That sense and worth o'er a' the earth
> May bear the gree and a' that;
> For a' that and a' that,
> It's coming yet, for a' that,
> That man to man the world o'er
> Shall brothers be for a' that.

GIVE HIM JUSTICE.

The Western police justice admitted that he didn't know much about law, but he thought he knew as much about justice as anyone who ever sat on the supreme bench. So he looked wise when the big brute was brought in, and he looked solemn when the little woman with a bandage over one eye, a cut on her cheek, and a big bruise on her neck, admitted that her husband did strike her, but said that he was always good to her when he was sober, which wasn't often.

But I don't want him fined, judge, she said earnestly. Just make him promise not to do it again.

The justice looked over some old law books, hemmed and hawed a little, and then said with all the dignity:

The court can not find that the law adequately provides for cases of this description. As my friend Blackstone once said, there are cases in which the presiding judge must lay legal lore aside and trust to his own discretion and common sense.

The justice left the bench and approached the prisoner.

Prisoner at the bar, he said, if you were guilty of larceny this court would fine you $20, but it is the understanding of the court from the evidence that you struck your wife.

The prisoner staggered up against a table as the justice's fist landed on his left eye.

If you were drunk and disorderly, continued the justice, this court would send you up for ten days, but two witnesses swear they saw you strike your wife with your clinched fist.

The prisoner landed in a heap on the floor and laid there whining.

If you had thrown a rock through somebody's window, continued the justice, this court would make it $10 and cost, but there is incontrovertible evidence that you kicked your wife.

The prisoner yelled so that he could be heard four blocks as the justice's boot landed on his ribs.

Then the justice ascended the bench again, and after brushing the toe of his boot with his handkerchief, solemnly said:

It is the finding of this court, in full session assembled, after fully studying the law in the case and looking up the rulings of the supreme court and the new circuit court of appeals, that there is only one way to punish a wife-beater without punishing the wife. The prisoner is discharged. And, madam, to the wife, if he ever does it again bring him here and I'll discharge him again.

Then, as a thought flashed across his mind, he called out:

Are there any more wife-beaters in the prisoner's box? I'd like to dispose of all such cases before taking up the minor crimes of arson, horse-stealing, highway robbery, etc.—London (Kan.) Times.

GRAVITATION.

Gravitation is a subject that nearly everybody is familiar with, but there are some things about it that you may not know. For instance, suppose you were weighed at the top of a deep coal mine, and afterward at the bottom; do you suppose there would be a difference in the result? Yes, there would. You would be lighter at the bottom. If it were possible for you to go on down 2,000 miles in the earth, and there be weighed, you would be surprised to find your weight only one-half what it was at the surface; and if you could go to the center of the earth you wouldn't weigh an ounce.

This is because the center of the earth is the center of its attractive power, which is exerted equally in all directions. If you ascend from the surface of the earth your weight will also decrease, but not in the same ratio as when you descend. In going upward the decrease will be in proportion to the square of the distance. Thus, while you would weigh nothing if you should go down 4,000 miles from the surface, you would still weigh one-fourth your actual weight if you could weigh yourself 4,000 miles up in the air.

The law of gravitation is at once the strangest and most sublime in all nature. Light travels at the amazing rate of 186,000 miles in a second. There are visible stars so far away that if one were blotted out at this instant it would be seen on this earth thousands of years hence, because the rays of light, starting now, would take so long to reach us, even at the wonderful velocity at which they travel. But if a new star were placed out there in the depth of space, where the blotted out one was, its attractive force would reach us instantly. That strange force, which dominates the univere, would at once be felt, though, of course, inappreciably, between the new star and our earth.

Gravitation differs from all other forces in another respect. The intervention of bodies in the line of attraction makes no difference in the attractive force exerted. For example, when the moon comes into direct line between the earth and the sun there is not the slightest difference in the reciprocal attraction between the two forms. The enormous power of this attractive force is utterly inconceivable. We are constantly reminded of the power the earth exerts in pulling us downward, but think of the attractive power of a body like the sun, more than a million times larger than the earth. And this power controls every speck of light that we see in the heavens.—Philadelphia Times.

PUNGENT PARAGRAPHS.

What will the Governor of North Carolina say to the Governor of South Carolina when the prohibition bill in the latter State becomes a law? Not "Happy New Year," surely.

⁂

A.—That is a horrible cigar to give to a friend!

B.—It's the same one you gave me yesterday. I was afraid to smoke it, and thought I'd try it on you before accepting any more of the same kind.

⁂

She—Do you love me still?

He—Yes, my dear, the stiller, the better.

⁂

Some New York editors are trying hard to upset a Hill.

⁂

"The concentrated cross-eyed bear," is what the printer made out of the line in a hymn which reads: "The consecrated scroll I'll bear."

⁂

Old Lady—Oi phant a pair av shoes fer me bye.

Shoedealer—French Kid?

Old Lady—Nau, be jabers, he's an Irish kid.

⁂

BOSTON AND CHICAGO.

> The Boston girl has a love for books
> And an intellect commanding,
> But the girl of Chicago has better looks
> And a larger understanding.
> —N. Y. Press.

⁂

> Do the dead think of the living,
> In the blue heaven overhead—
> All repenting, all forgiving—
> As the living of the dead?
>
> Yes, but while we weep, surveying
> Pathways long and lonely feet,
> They in heaven smile softly, saying:
> "'Tis to-morrow, and we meet."
> —F. W. Bourdillon.

⁂

SWEET BOSTONESE.

"Sue got on her high horse again this afternoon," said Miss Blecker to her Boston friend.

"What was the present occasion of her mounting her altitudinous equine?" asked Miss Emerson.

⁂

College President—All the boys have attended prayers regularly this week?

Professor—Not one has missed for two weeks.

President—Humph! Some infernal mischief is brewing.—Good News.

⁂

"You are charged with having stolen a box of cigars from Mr. Shurly," said a Texas justice to a darkey who had been caught in the act.

"I pleads guilty, boss. I tuck de cigars, and I'se mighty sorry for hit."

"Are there any mitigating circumstances?" asked the judge.

"Yes, boss; de cigars was so poor dat it made me sick to smoke 'em."—Texas Siftings.

⁂

A. D. 1950.

Oldest Inhabitant—Yes; this is a purty good rain for one of them cheap machines. Ye know, I ken remember when we had to wait for rain to come itself.—Puck.

⁂

Skribbler—If there's a saint on earth, it's our religious editor.

Bunsby—What makes you think so?

Skribbler—He dipped his paste-brush in the ink yesterday, and all he said was: "O, pshaw!"—Life.

⁂

A FINE POINT.

Tommy—Mamma, will it be wrong if I make a kite to-day?

Mrs. Peterby—Yes, my child, to-day is Sunday.

Tommy—Well, s'pose I make it out of the "Christian Advocate"—will it be a sin then?—Freethinkers' Magazine.

⁂

IT WAS FAMILIAR.

By the Deacon:

> My memory is very good,
> That sermon I have heard before,
> But then it's new to all the rest,
> So I'll dose off without a snore.

By the Trustee:

> That sermon I have got by heart,
> I heard it first in sixty-seven,
> But then it's fresh to other folks,
> And would be were it preached in heaven.

By the Elder:

> I've heard that sermon many times,
> Expect to hear it ten times more,
> But it's a comfort that his bar'l
> Won't last to reach the other shore.

By the Pastor:

> This week my children have been sick,
> It seems at times that I must fall,
> So in place of sermon I have read
> An epistle from St. Paul.
> —N. Y. Herald.

⁂

ONLY GOOD FOR A RELIGIOUS WEEKLY.

He walked into the office of a humorous weekly paper, and said, in a business-like way:

"I have an article here that I want to get into the paper."

"Yes, sir," responded the clerk. "Editorial room on next floor."

"Oh, but this is an advertisement. Something about Jenks' Dust Eradicator and its value to housekeepers. The article just indorses it, you know, and tells what a fine thing it is. I want it to be printed as pure reading matter."

The clerk shook his head.

"Can't do it," he said. "I'll run it in as an advertisement."

"No, no," protested the advertiser, "I wanted it used as news."

"To fool the readers?"

"Exactly."

"It's against orders."

"I'll pay double rates."

"Wouldn't take it at triple."

The advertiser folded up his manuscript.

"Can't you tell me of a paper that will?" he asked.

"Any religious weekly," responded the clerk.—Chicago Tribune.

⁂

"He is the best political writer I ever knew."

"Indeed! What arguments did he use?"

"He didn't use any arguments at all. He abused the other side."—Dolgeville Herald.

⁂

LOVE BADLY HANDICAPPED.

Maude—George, I don't think I ought to marry you, for I don't believe you love me one bit.

George (ardently)—Why, my darling, I am passionately, desperately, madly in love with you. I worship the very——

Maud—You talk well enough, George, but those letters you wrote to me were so cold and distant they froze my heart. One would think you wrote to your washerwoman about her bill.

George (slowly)—Maude, I was engaged to a girl once before, and when she sued me for breach of promise, all my letters to her were read in open court.—N. Y. Weekly.

⁂

President Harrison recently spent three days amusing himself by killing ducks. It is to be observed that many Christians like to kill things. Buddhists are different.—Twentieth Century.

MOVEMENTS OF MEDIUMS.

Mrs. Mary C. Lyman may be addressed at 6 James Street, Boston.

E. J. Bowtell may be addressed at Greenfield, Mass., for engagements.

Mrs. E. Cutler may be addressed at 407 High Street, Williamsport, Pa.

Dr. George A. Fuller may be addressed at 5 Houghton Street, Worcester, Mass.

Bishop A. Beals can be addressed at 1137 St. Clair Street, Cleveland, for engagements.

Moses Hull speaks in New Orleans during December. He can be addressed 59 Camp St.

Geo. H. Brooks may be addressed for lecture engagements at 38 Lawrence Street, Elgin, Ill.

Harlow Davis, platform test medium, can be addressed at General Delivery, San Francisco, Cal.

Dr. Juliette Severance is soliciting engagements to lecture. Address 2 Warren Avenue, Chicago.

Pierre Le O. A. Keeler is at present in Buffalo, N. Y., but will visit Cleveland and Cincinnati after January 1st.

F. Lashbrooke may be addressed for engagements for the month of February at 222½ East Main Street, Columbus, O.

Mrs. Ada Foye is giving tests and spirit communications Sunday morning and evening during December and January at Conservatory Hall, Brooklyn, N. Y.

Mrs. Elizabeth Stranger, lecturer and test medium, may be addressed for engagements at 171 Pine street, Muskegon, Mich.

Mrs. Nellie S. Baade can be addressed for winter engagements at 576 Fifteenth Street, Detroit, Mich., trance and inspirational speaker. Terms reasonable.

E. W. Baldwin continues to lecture during December for the Spiritual Scientific Society of Liberal, Mo., where he may be addressed for engagements.

Miss A. E. Sheets may be addressed Grand Ledge, Mich., P. O. Box, 833 by parties wishing to engage the services of an inspirational speaker. Will attend funerals.

Mrs. A. M. Glading is at present lecturing in Washington, D. C., and will lecture in Baltimore, Md., during January. May be addressed Box 62, Doylestown, Pa.

Lyman C. Howe is engaged to serve in Pittsburg, Pa., the Sundays of December, and Grand Rapids, Mich., the five Sundays of January. He is yet free for February.

Willard J. Hull may be addressed during December at 71 Trenton Street, Melrose, Mass., and will answer calls for making evening lectures in the vicinity of Boston.

Dr. Uriah D. Thomas is engaged to lecture at Dayton, O., for December. February and March are open. Correspondence solicited. Address until further notice 264½ E. Bridge Street, Grand Rapids, Mich.

Moses Hull finishes his work in New Orleans on Sunday, December 27th. He speaks in Fort Worth, Tex., from January 1st to 13th; in Stuttgart, Ark., January 14th to 21st; in Louisville, Ky., January 24th and 30th.

Mrs. Ida P. A. Whitlock is at Worcester, Mass., December 20th and 27th. She would like to make engagements for February 14th and 28th, also for March 13th, 20th, 27th, and April 3 and 10, 1892. Address Madison Park Hotel, Sterling Street, Boston, Mass.

Prof. J. Madison Allen continues with the Society of Springfield, Mo., another month. Mrs. M. T. Allen will attend the Kansas State Convention at Delphos, and fill several engagements in Iowa. Their address till January will be Springfield, Mo., care Dr. E. Hovey, Hovey Avenue. Societies or committees in the South desiring their services will please address at once as above.

Sunday Excursions.

Until further notice the C. H. & D. will sell Sunday excursion tickets at one fare for the round trip, good for the day of sale only, and only between stations on the line between Cincinnati and Toledo.

Testimonial.

B. F. Poole, Clinton, Iowa.

Please send me another package of your spirit remedies for Catarrh. My son has used them for two months and is nearly well. They have more healing qualities than any remedies we have ever used.

Yours most truly,
JOHN C. SMITH,
V.-Prest. Spiritualist Society, 1117 Troost Ave., Kansas City, Mo.

See ad. in another column.

Table of Contents.

FIRST PAGE—Editorial.

SECOND PAGE—Spiritual and Creedal Christianity, by Willard J. Hull; On some Analogies in Nature, C. H. Murray.

THIRD PAGE—Spiritual Phenomena reported by Will C. Hodge, Lyman C. Howe, and B. Graves; Miscellaneous; Advs.

FOURTH PAGE—A Funeral Sermon, by Hudson Tuttle; Reception to Willard J. Hull, by Mrs R. S. Lillie; Personals.

FIFTH PAGE—Correspondence; Advs.

SIXTH PAGE—Woman's Department—contributed to by Mrs. Celia Loucks, Lillian L. Wood, Dr. Sara E. Hervey, Florence E. Alcott; Miscellaneous; Spiritual Meetings; Advs.

SEVENTH PAGE—Topics of the Time, by Charles Cromwell; Salvation for All, by J. Loewendahl; Telepathy; Mud-Time Records; Advs.

EIGHTH PAGE—Miscellaneous; Pungent Paragraphs; Movements of Mediums; Advs.

Did you notice that fine head of hair at Church last Sunday? That was Mrs. B———. She never permits herself to be out of Hall's Hair Renewer.

Anderson, Ind.

Dr. M. J. Watson, of Mattoon, Ills., an energetic Spiritualist and magnetic healer, has been in our city for the past three weeks, and demonstrated his wonderful power as a healer in the cure of chronic and acute diseases. Some of our most prominent citizens have been treated by him and restored to health. He has the power to locate diseases almost instantly upon coming in contact with the patient, and gives a complete diagnosis without asking a single question. Readers of your valuable paper who desire to correspond with him, can do so by addressing him at this postoffice.

A SUBSCRIBER.

Stuttgart, Ark.

The new Spiritual Temple, just finished at Stuttgart, Ark., the first spiritual building ever erected in the South, is to be dedicated by an eight-day meeting, beginning on Thursday evening, Jan. 14th, and closing Jan. 21st. Moses Hull and other speakers will be there to officiate. The regular dedicatory discourse will be delivered on Saturday, p. m. January 16. Spiritualists are expected to be present from Memphis, Little Rock, Helena, Hot Springs, and other southern cities. All are invited to come to the dedication and make this a glorious feast.

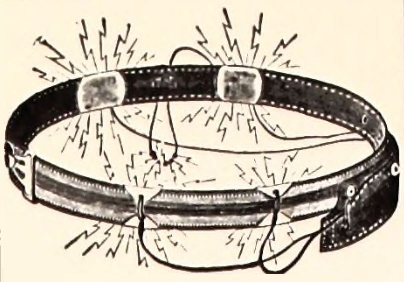
By order of the committee.

J. R. ALTER.

Buffalo, N. Y.

The cause in Buffalo is in a flourishing condition. President Pfieffer proves a good officer and a good manager. Mrs. Carrie Twing occupies our platform during the month of December, and Dr. J. C. Street is engaged for January. Buffalo and Rochester will keep the Doctor in this vicinity three months.

DENNIS.



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Spirit Quetogna's Wonderful Stellar Remedies will cure you. Send three 2-cent stamps, age, sex, birth and date for a free diagnosis.

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611 1st Ave., South, Minneapolis, Minn.

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HAVE YOU THE CATARRH? I WILL treat you for less than one cent a day and cure it. Magnetic catarrh remedy, in concentrated solution. A sufficient quantity to make one pint by adding pure water will be sent, postage paid, by mail, on receipt of $1.00. B. F. POOLE, Clinton, Iowa.

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MAGNETIZED COMPOUND FOR THE EYES.

It will cure sore eyes. It will strengthen weak eyes and make them strong. Sent, postage paid, for 60 cents; with directions how to treat the eyes, and receive medical aid from our spirit friends. Address B. F. POOLE, Clinton, Iowa.

Will send both remedies for $1.00.

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Restore Lost Vision.

The Spectacles that I send are large eyes, mounted in a FINE STEEL FRAME.

Sent by mail in a nice wooden box—Loss or breakage at my risk.

State how long you have worn glasses; or send me your address and I will send full directions and illustrated circular, how to be fitted by my New Method of Clairvoyant Sight. Price of spectacles, $1.10. Address B. F. POOLE, Clinton, Iowa.

WANTED Names of persons to whom to send a sample copy of the best and brightest family spiritualist paper. Send them to THE BETTER WAY.

DOUBLE Breech-Loader $7.99. RIFLES $2.00 PISTOLS 75c GUNS All kinds cheaper than elsewhere. Before you buy, send stamp for illustrated catalogue to The Powell & Clement Co. 180 Main Street, Cincinnati, Ohio.

DONALD KENNEDY, Of Roxbury, Mass., Says:

Strange cases cured by my Medical Discovery come to me every day. Here is one of Paralysis—Blindness—and the Grip. Now how does my Medical Discovery cure all these? I don't know, unless it takes hold of the Hidden Poison that makes all Humor.

VIRGINIA CITY, NEVADA, Sept. 9, 1891.

Donald Kennedy, Dear Sir: I will state my case to you: About nine years ago I was paralyzed in my left side, and the best doctors gave me no relief for two years, and I was advised to try your Discovery, which did its duty, and in a few months I was restored to health. About four years ago I became blind in my left eye by a spotted cataract. Last March I was taken with La Grippe, and was confined to my bed for three months. At the end of that time, as in the start, then it struck me that your Discovery was the thing for me; so I got a bottle, and before it was half gone I was able to go to my work in the mines. Now in regard to my eyes, as I lost my left eye, and about six months ago my right eye became affected with black spots over the sight as did my left eye—perhaps some twenty of them—but since I have been using your Discovery they all left my right eye but one; and, thank God, the bright light of heaven is once more making its appearance in my LEFT eye. I am wonderfully astonished at it, and thank God and your Medical Discovery.

Yours truly, HANK WHITE.

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has such a magical effect upon Coughs, Colds, Hoarseness, Bronchitis, and all difficulties of the Throat and Lungs that it has been found of great value in curing the Cough attending this new epidemic, so rapidly spreading.

It quiets the Bronchial irritation, causing Free Expectoration, and contains no Opium in any form.

Druggists report with reference to LaGrippe, that wherever the epidemic prevails, the sales of ALLEN'S LUNG BALSAM increase.

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Send 10 Cents to pay postage and packing, and I will mail 12 days' treatment free. Prepared from pure sugar of herbs. Sample equals $1.00 worth of liquid remedies for immediate cure of Liver, Kidney or Stomach Troubles, Constipation, Indigestion, La Grippe, Pimples on the face, and all Skin and Blood diseases. Don't delay, but write at once. Address, DR. E. J. WORST, Ashland, O.

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